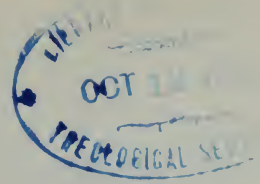




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The Outlook of Missions



VOLUME XVI

OCTOBER, 1924

NUMBER 10

A Challenge to Our Church on Home Mission Day



Lord, while for all mankind we pray,
Of ev'ry clime and coast,
O hear us for our native land,
The land we love the most.
O guard our shores from ev'ry foe,
With peace our borders bless,
With prosperous times our cities crown,
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth and Thee:
And let our hills and valleys shout
The songs of liberty.
Lord of the nations, thus to Thee
Our Country we commend:
Be Thou her Refuge, and her Trust,
Her everlasting Friend.


—JOHN R. WREFORD.

*For the earth is mine and ye shall be unto
me a Kingdom of priests, and a holy nation*

A

NATION-WIDE CHURCH

HOME MISSION DAY
NOVEMBER, 1924

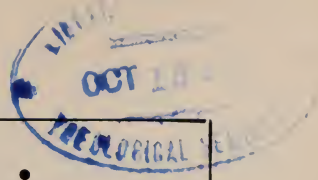


BOARD OF HOME MISSIONS
REFORMED CHURCH IN THE
UNITED STATES
PHILADELPHIA, PA.

HEAR

HEED

HELP



The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
—II Timothy 1:7

"A life in God, a life in God!
And not some scattered Sundays,
Nor just a little while at morn or eve;
But let thy every breath be dedicated
To God, that blest by Him thy service be."

"An interest in life, and a lively hope in what next week, next month or next year is going to bring you, is the normal and the natural thing, and it is only through the enthusiastic solving of the problems immediately at hand that we can expect to progress to the bigger problems beyond."

Now the supreme crisis of our destiny is before us. There should be no faltering, but with vision undimmed and with judgment unclouded by either fear or haste, let us steadfastly pursue the course clearly indicated, confident in the assurance that the Prince of Peace will Himself bless our efforts for a peace among the nations that shall endure until time is merged into eternity.

—JAMES W. JOHNSON.

When real Christianity comes in contact with the definite problems of men and women there can be but one result—lives transformed.

—JOHN R. SCOTFORD.

"Still, still with Thee! as to each new-born morning
A fresh and solemn splendor still is given,
So doth this blessed consciousness, awaking,
Breathe each day nearness unto Thee and heaven."

Is the God who makes these flowers so beautiful the God of the little children who play in our dirty courts and alleys neglected and unkempt? If so, then we must endeavor to unify our world, and there is no way of doing that but by turning every power to service for the righting of wrong, for breaking the yoke of every oppression, for delivering men from bondage, and uplifting those who are down.

—T. RHONDDA WILLIAMS.

Sound-hearted and sound-minded people who immerse themselves in beautiful things for the sake of their beauty will gain that mysterious prize which we call culture. But those who pursue culture for the sake of anything else will get nothing but the consciousness of their own hollowness.

—HOXIE NEALE FAIRCHILD.

God chooses the weak things of the world to overthrow the mighty. The whole providence of God seems to be so constituted as to baffle the calculator.

—JOSEPH PARKER.

Beautiful Saviour!
Lord of the nations!
Son of God and Son of Man!
Glory and honor,
Praise, adoration,
Now and forevermore be Thine!

Life has achieved its business when it has reduced us one by one to tenderness, to entreaty, to supplication, to faith. This is the whole conspiracy and contrivance of life, to urge us and soften us and dispose us one by one to lift up our eyes unto God.

—JOHN A. HUTTON.

No force can ever make men good. The moment we take the way of force and trust in it for religious purposes, we dethrone God, whose might is in goodness and lowly love. The kingdom must come through the doing God's will in God's way.

—JAMES REID.

Savior, lo, the isles are waiting;
Stretched the hand and strained the sight,
For thy Spirit, new creating
Love's pure flame and wisdom's light;
Give the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung.

—ARTHUR C. COXE.

The Prayer

MAY we understand that our happiness comes not from without, but from within, and that the discovery of beauty in the world in which we live depends always upon our possession of that quality within our own souls. Grant us, then, the beauty of holiness. In Jesus' name.—Amen.

The Outlook

VOLUME XVI
NUMBER 10
OCTOBER, 1924

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

WHY A REFORMED CHURCH IN LOS ANGELES?

Charles E. Schaeffer

LOS Angeles has many churches. Some of them are very strong. The Methodists have one of the strongest churches located there. The Baptists have also a very large church. The Presbyterians have some of their finest and largest churches in this city. The Lutherans have a number of strong churches there. The Torrey Bible Institute which is doing an intensive religious work, is located there. Mrs. MacPherson, the noted spiritual healer, has a building that seats 2500 people and this is crowded to the doors daily. She conducts a highly organized, semi-religious work there. Why should the Reformed Church want to come to Los Angeles when it has already so many and such efficient religious forces at work?

First, while Los Angeles has many

churches, it has not too many. It is a city of a million population and its population increases by more than 100,000 annually. A great many of these people, before removing to Los Angeles, lived in communities where they belonged to the Reformed Church. We want to look after our own people. We owe them this debt. Of course, other churches could care for them, but that is no reason why we should neglect them. There are other people who can look after my children, but that is no reason why I ought not to care for them myself. If people have chosen the Reformed Church as their spiritual Mother and have located in sufficiently large numbers in other communities to justify the establishment of a Reformed Church for their benefit, we are only fulfilling our spiritual obliga-



SITE RECENTLY PURCHASED FOR THE FIRST REFORMED CHURCH, LOS ANGELES, CALIFORNIA—FRONTING ON SOUTH HOPE STREET

tions if we provide for them the opportunities for worship which their training and their temperament prefer.

Second, we want to help to gather into the Church the vast unchurched masses in this growing city. There are thousands of people in Los Angeles who do not go to any church whatsoever. As a vital part of the United Christian forces in America we would be shirking our responsibility if we were not to co-operate with the other denominations in winning these unchurched masses into the fellowship of the Church of Jesus Christ.

Third, we are to help to mold the civilization of the community. Just what is the appeal of the Pacific Coast? It is certainly not one of poverty. Now the sense of need, spiritual and physical, is a very strong appeal, but the call of California is not one of poverty. After all, that need, wherever it may exist, can be supplied. It is a negative call after all. There is a much stronger and more challenging appeal that comes to the Church from that Western Coast. It is the appeal of prosperity. Mighty forces there are at work. Great resources are at hand which if properly harnessed may be directed along the lines of the Kingdom of Jesus Christ. The Pacific Coast is likely to become the center of the world's civilization. Once that civilization bordered on the shores of the Mediterranean; then it shifted to the Atlantic in Europe and America. It does not take much of a prophet to foretell that the coming civilization will be centered on the Pacific. The shores of the Pacific will be the future seat of power and influence. If that be so then it is highly important that the new civilization to be formed there be cast into a Christian mold. The Church of Jesus Christ must prepare that mold into which the new civilization may be cast or else lose its opportunity forever. Now, the Reformed Church is called upon to help to mold that civilization. Has the Reformed Church anything to offer? Shall we hold aloof while other churches throw themselves into the fray? Shall we adopt a policy of neutrality or of watchful waiting? Too long have we followed the *laissez faire* policy and have

allowed other churches to do the work which, in the Providence of God, we might have done and God would have prospered us on our way.

Fourth, we have a Japanese Mission there. The most cordial relation exists between our American and our Japanese Missions in that city. Friendly visits are being exchanged. Workers for the Japanese Mission are being furnished by the American Mission. It will be of tremendous support to the Japanese Mission in that city if we have a strong American constituency there. It will give strength and stability to this foreign work and will assure its future development. Moreover, there are a large number of Hungarian people living in Los Angeles. It is estimated that there are 8,000 of them there. The Reformed Church has assumed obligations to minister to the Hungarian people in this country and by establishing a strong American Church in Los Angeles we may be able to win the present generation of Hungarians, and what is still more important, we shall be in a position to help the second generation of these foreign-speaking people in our midst. At the same time a strong, vigorous American Church in Los Angeles will form a nucleus, a starting point for a much larger American work on the Pacific Coast. With one strongly established congregation, we may reach out and send forth workers into the outlying regions. Already the little Mission in Los Angeles has reached out beyond the borders of the city itself and under the leadership of Rev. M. M. Noacker has established Trinity Reformed Church at Sherman, a suburb of Los Angeles, which bids fair of becoming a strong congregation within a very short time. There are other directions into which the central church may reach out. With proper supervision by the Board and its representatives and by proper support from the Church at large, it is possible to make Los Angeles a great Reformed center on the Pacific Coast. We shall soon have a California Classis and a Pacific or a Western Synod, which will join hands in holy fellowship with the Reformed Church on the Atlantic Coast and thus shall we stretch from shore to shore.

THE CONTINUATION OF THE GREAT WORK OF THE REFORMERS— THE BUILDING OF THE REFORMED CHURCH IN LOS ANGELES

*By Professor Alfred Karl Dolch, University of California, Southern Branch,
Los Angeles, Cal.*

THE blessings of the Reformed Church in the past ages have been very far reaching. In comparing the influence of Zwingli and Luther, the Encyclopaedia Britannica points out, quoting Dr. T. M. Lindsay, that Zwingli recognized better than the Lutherans the theological place of Scripture and Zwingli rather than Luther was in this matter Calvin's guide and the guide of the Reformed Church of Switzerland, France, England and the Netherlands. All these set forth in their symbolical books the supreme place of Scripture, accepting the position which Zwingli laid down in 1536 in *The First Helvetic Confession*, namely that, "Canonic Scripture, the Word of God, given by the Holy Spirit and set forth by the Prophets and Apostles, the most perfect and ancient of all philosophies, alone contains perfectly all piety and the whole rule of life." Of Calvin, the Encyclopaedia of Religion and Ethics makes the following statement: "Its (Calvin's system of theology) influence on posterity has been yet more remarkable. It passed through the Creeds into the thoughts of men, moulded the life of nations, became the soul of Puritanism in England, of Republicanism in Holland, of Covenanting struggle in Scotland, of democratic institutions in America, identifying itself in every land to which it went with the undying principles of civil freedom."

Greater yet than this recognition and praise of Reformed religious thought, is the glory of Reformed martyrdom. Think only of the massacre on the night of St. Bartholomew! From the 24th of August to the 17th of September, 1572, the slaughter lasted in Paris. It was not checked in the provinces of France until the 3rd of October of the same year. 50,000 Huguenots fell. The Thirty Years' War (1618-1648) brought along untold suffering to the Reformed of Central Europe. During the Palatinate Wars (1688-1693) the French King sent his

armies to ravage this country. 1200 towns were destroyed, 40,000 families became homeless in winter. At another time 100 Reformed churches fell into the hands of the French. 200 Reformed ministers and teachers were exiled. After these wars in the Palatinate, the persecutions did not cease here, but were continued by bigoted rulers for another century. This by no means concludes all that might be said of the suffering of Reformed men and women, for the Reformed Faith had spread over the greater part of Europe from the Adriatic to the English Channel. These martyrs made it possible that you and I can worship in a Reformed Church today.

Many Reformed refugees sought religious freedom in the Colonies. The origin of our American Reformed Church dates back to the Seventeenth Century. During the American Revolution many of the Reformed pastors were out-spoken patriots. General Nicolas Herkimer, hero of the Battle of Briskany, who died on that battlefield, and Baron von Steuben, the great drillmaster of the Continental Army, were two eminent Reformed patriots. We certainly have every reason to be proud of our Church. Let us cease to apologize and stammer, when we are asked that ever occurring question, "Reformed What?"

Today a Reformed community is struggling to establish this Faith of the Fathers in Southern California. Surely a Church which has done so much in the past to give to the world political and religious freedom, has still a great mission to fulfill. We, of the First Reformed Church of Los Angeles, are convinced that the establishment of a powerful Reformed Church in Southern California is a necessity. In this matter we believe to be guided by God Almighty. It is not for personal glory that we are pleading for your support, but it is for the greater glory of our Lord that we

urge you to give this matter your most earnest thought.

Los Angeles is growing by leaps and bounds. The completion of its harbor is destined to make it one of the greatest seaports in America. Steamers from all parts of the world are already stopping at the port. An ever increasing number of factories are being built and eastern capital is realizing, more and more, the rare advantages which this great metropolis offers.

Southern California is one of the richest agricultural areas of our country. All imaginable fruits are grown here to be shipped to the most distant parts of the Union or to be exported to foreign lands.

The climate of the great metropolis is ideal. Even if the tropical sun beats down during the day, the evenings and nights are cooled by the ocean breezes. The winter months may bring rain, but snow and ice are found only up in the mountains. The Southern Californian may thus spend his Christmas in his rose-garden, or after a few hours' ride find himself amid snow and ice. No wonder that thousands of tourists are coming to Los Angeles every year, that more and more people are making their home in California.

Among those who come each year, there are hundreds of Reformed members. Literally thousands have been lost to the Reformed cause during the past years. The pastors of the home congregations have only too often failed to notify the pastor here of their arrival. Others found the church too inconveniently located, the congregation too small, or the neighborhood unsatisfactory. We do not believe in adhering to a policy of dismissing Reformed people to other congregations, when it is possible to build up a strong Reformed congregation. Los Angeles is not "over churched." Perhaps no other Home Mission field offers so promising opportunities of establishing missionary churches in new communities as Greater Los Angeles. With the development of the Port more and more European emigrants will come ashore. Missionary work among these should begin.

The most feasible solution of the problem of Reformed expansion on the Coast and in the great Southwest is the building up of a strong missionary Mother church in Los Angeles, which in a special way will assume the responsibility of the development of the work.

The First Reformed Church of Los Angeles has shown an unbounded faith in the future of the church here and a childlike trust in the continual guidance and blessing of Christ. When Rev. G. von Grueningen assumed charge of the work, the attendance had dwindled to half a dozen. Men from one of the religious institutions of this city had, in the absence of a pastor, been placed in charge of the work and through their methods and actions had done much harm to the church. When Rev. Mr. von Grueningen consented to take charge of the work, it seemed almost a hopeless cause. One Sunday, about five years ago, the question was placed to the few loyal members, whether it would be worth while to continue. Elder William P. Lowery, who has now been called to his eternal reward, urged the members to "come one more Sunday." They did! Today the church is working for its second hundred members. The church has purchased property to the amount of \$26,000 for the new location in one of Los Angeles' finest sections. Within thirty days this small band of Reformed people were able to meet an initial payment of over \$10,000. A gift of \$5000, a mortgage of three thousand dollars on the present property,



PRESENT INADEQUATE BUILDING OF
THE FIRST REFORMED CHURCH,
LOS ANGELES, CAL.



NEW SITE FOR THE LOS ANGELES
CHURCH (REAR VIEW) FACING
WEST 37TH STREET

donations of friends and the spirit of sacrifice and love on the part of the members were the immediate means for raising this sum. But above all, the "Faith of our Fathers" is the real factor in this forward movement. Towards the purchase of the property the congregation has pledged for this year over \$5000. On these pledges over \$1800 have already been paid. Donations bring this sum so far paid by the local church, above \$3500. However, let me not forget to mention that in the meantime the congregation is keeping up its present property, paying part of the pastor's salary, assuming its apportionment in full and taking care of incidentals, such as advertising in the local papers so that new-comers may find our church. To cover all these expenses the church raises approximately \$175 per month.

As in the case of national defense, so in the case of carrying on Home Mission work on the great frontiers of church expansion—the responsibility is not local or sectional, but a responsibility to be borne by every loyal citizen, and every Christian of the Church at large. The work is too great for the few.

Within half a mile in every direction of our new church location there is not a

single house of worship. Within two blocks is Exposition Park with its magnificent Coliseum and several Museums. Most city cars pass within a short distance.

I might go on and tell of the work of the societies within the church and especially of the newly organized Brotherhood, the growing Sunday School work, of a men's and women's Bible Class, each of which has an average attendance of about twenty. But I believe I have said enough to justify optimism. Let me only add, that a marked Reformed consciousness is become more and more apparent. We are proud to be members of the Reformed Church.

We believe that this movement will become historical. The erection of a Reformed Church, not inferior to those of other denominations, is a necessity. We must have an efficient church plant, which will be able to welcome newcomers, trace those who are becoming estranged and successfully hold all under the competing influences of other churches. Many members of larger Reformed Churches back East are attracted by the large churches of other denominations in Los Angeles. They are induced to become members and either ignorant that a Reformed Church is here, or, not satisfied with what the Reformed Church can offer—a small mission in an unsightly building, inconveniently located—they join the large church. In most cases they are then forever lost to the cause of our own Church! Then, too, we dare not withdraw from the task of helping to evangelize the city. In the last three years crime has been on the increase. Although only one-third as large as Chicago, within the last year three times as many burglaries occurred here as in Chicago.

We petition you men and women of our Church to give this cause your sincere support and hearty prayers and to give generously to the Home Mission Day Offering this Fall, that our church may worthily carry on the great work in Los Angeles, which Zwingli and Calvin began in Zurich and Geneva, and for which, in the past centuries, so many Reformed men and women died the death of Christian martyrs.

A LETTER FROM LOS ANGELES

DEAR FATHERS AND MOTHERS, SISTERS
AND BROTHERS:

You know, all of you, that California is such an *unusual* state! Even to the gathering of a Reformed congregation, as we hope to show you in this short letter.

Now it would be *rather unusual* if every one of our 1200 and more congregations would receive a request to please remit one family for our Los Angeles Mission! That *would* be an unusual way of gathering a mission. There are, of course, no intentions on our part to do this very thing. Nevertheless, already over sixty Reformed congregations have contributed one or more families, or members, to the membership of the First Reformed Church of Los Angeles, California. Only a very few of our one hundred members were not members in some Reformed Church "back East" before affiliating with us. But these one-hundred by no means represent the "now-living-in-Los Angeles Reformed folks." Any suggestion as to how these "other sheep" might be gained, or a part thereof, will be well-heeded advice for which we herewith remit our sincere thanks in advance.

Every Synod is represented in our Mission; but not every Classis as yet. So we lay claims to being called a *Nation-Wide Church* and of being a real Reformed representative church. But we have further proof to give you. Every distinctively Reformed Center is represented by permanent delegates. Pennsylvania, naturally, leads them all in numbers; but Ohio, Indiana and Wisconsin come in for their share. All of our educational centers have their respective adherents; even the old Calvin College of former days answers roll-call at the First Church. Furthermore, some of our members know the Reformed Church through the eyes of the *Messenger*, some through the *Christian World*, some through THE OUTLOOK OF MISSIONS, and some through the *Kirchenzeitung*. The only representation unaccounted for is the Reformed Church capital group! But we've not given up hopes, for the unusual may happen.

It is this representative feature of our work that we so desire to make clear to all of our Reformed folk in this call for a Nation-Wide Church in Los Angeles. Here we are, one-hundred of us, all "flesh of your flesh, and blood of your blood." We are of you; we belong to you; and we crave for your parental affection and blessing. For we are your only "all-reformed daughter;" and we do want you to be proud of us.

This "daughter" of yours is longing for the day to come when she will have a home of her own where she can become the "joyful mother of children," and a kind and devoted "big sister" to her little brothers and sisters as they come to visit her or to make their home with her. The call has come from her good guardians—if the Board of Home Missions won't mind our so calling them—to help get her *trousseau* ready. What a wonderful day that will be, when our preachers, parents and teachers, and our big brothers and sisters throughout the nation will *think* of us and *do* for us! Can you imagine how, well, how *very unusual* we feel about it all?

Sincerely yours,

G. VON GRUENINGEN, *Pastor*.

The Board of Home Missions challenges the whole Reformed Church to help Los Angeles—and to do it now. A splendid beginning has been made. We have the leadership, the organization and the opportunity—everything needed to go forward—except the money. We are easily able to supply the money. Let us do it in the Home Mission Day Offering.

Millions of people are pouring into the far West annually. The churches already established and at work there cannot meet the demand. All the denominations must share in this responsibility. California needs the Reformed Church, but not more than the Reformed Church needs California. When our great denomination fails to see as far as California—it will be the sure sign of spiritual decay and death.

CHARLES E. MILLER.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

HOME MISSION DAY

THE Annual Home Mission Day will be observed during the month of November. While the General Synod has designated the second Sunday for this special service, there are many congregations and Sunday Schools which will find it more convenient to observe the Day on some other Sunday during the month. The purpose of the General Synod will be served if the Service is held on a day most convenient to the local congregation, although there is a decided advantage in a simultaneous observance of this special day in our Church Calendar. The day will give an opportunity to congregations and Sunday Schools to get first-hand information regarding some specific phase of Home Mission work and to obtain a comprehensive view of the problem of winning America for Jesus Christ.

The Board of Home Missions, as has been the custom in other years, is sending out a special service for the use of Sunday Schools and congregations. The

service this year is entitled, "A Nation-Wide Church." It has been prepared by Rev. Edward F. Evemeyer, Superintendent on the Pacific Coast. There is incorporated into the service a pageant, entitled, "The Call of California," written by Mrs. Evemeyer. With a little attention and preparation the service and pageant can be rendered with telling effect, and the facts therein set forth can be imparted to our people and give them the information which they may need. The offering, which is to be a special feature this year, will be devoted to the building of the First Reformed Church in Los Angeles, California, of which the Rev. Gustave Von Grueningen is the pastor. Every congregation and Sunday School should participate in this special offering. At least \$25,000 should be laid as an offering upon the altar by the Reformed Church on this special day. The Board is anticipating a liberal and whole-hearted response by the entire Church.

THE MISSION IN LOS ANGELES

THE beginning of our First Reformed Mission in Los Angeles is an illustration of how God uses the adversities of life's experience for the growth and glory of His Kingdom. The Rev. A. P. Steinebrey had been pastor of St. Paul's Reformed Church in Hazleton, Pa., when his health broke down and he was obliged to seek a new climate with the hope of recovery. He went to the Pacific Coast and settled in Los Angeles where eternal sunshine is to be found. His mingling with people in and around Los Angeles led him to believe that there were a great many people of the Reformed faith living in that city and its surroundings. He first appealed to the Board of Home Missions of the Reformed Church to come to his assistance in gathering these people into a Reformed congregation. Not

receiving very much encouragement from the Board he turned to the Tri-Synodic Board and it was under the auspices of this Board that a Mission was formally organized.

A building on Forty-fifth Street was purchased from another church and there the Mission began its new life. Mr. Steinebrey, however, did not regain the full measure of health as he had anticipated and he was soon obliged to relinquish this work. He was followed by Rev. A. Lienkaemper who came there from Louisville, Kentucky. After laboring for several years and gathering a respectable nucleus of Reformed people, he removed to Portland, Oregon. Rev. Gustave Von Grueningen, who had been living in the neighborhood of Los Angeles for some years and who was

engaged in business at the time, was prevailed upon to return to the active pastorate and assume charge of the Mission. He accepted the challenge and threw himself with his accustomed enthusiasm into this work.

It became apparent in its early history that the location was not very suitable. It was not central enough and it was in a community that was not as inviting as some others in the city. Indeed, during Mr. Lienkaemper's pastorate a new location was being sought. Likewise, Mr. Von Gruening had been advocating it through his whole ministry there. It crystallized into definite form upon the arrival of Superintendent E. F. Eveymer in Los Angeles. A new site has been purchased at Thirty-seventh and Hope Streets. This is very central and easy of access by several street car lines and other facilities of travel. It is just within a short distance of the University grounds and everybody who is acquainted with Los Angeles is commending the Committee for the wise selection of this new location. At present there are three houses on the lot which bring a substantial revenue in rent. The purpose is to dispose of the old building on Forty-fifth Street and erect a new and up-to-date church edifice on the new site, which, it is hoped, will be made possible through the offerings on Home Mission Day. That some of the local people of Los Angeles have confidence in this movement is shown by the fact that Mr. Will S. Prugh has already contributed \$5,000 towards this new project, and he is not at present a member of the Reformed Church. Recently two women from one of our Eastern churches, who visited in Los Angeles, were so impressed with the possibilities, that each of them volunteered to give the sum of \$500. The congregation numbers 107 members. It is organized into an active and aggressive congregation and if the Church at large on Home Mission Day will respond as it ought, the new building will be assured, and the future of the First Reformed Church in Los Angeles established.

NOTES

MANY of the Missionaries under the Board of Home Missions reported that they had spent profitable and enjoyable vacations and are now in the midst of plans for the winter work. Quite a few of them are putting on Evangelistic Campaigns.

* * *

Rev. E. E. Sensenig reports that St. Paul's Mission, Allentown, Pa., had the largest number of delegates at the Colledgeville Missionary Conference. He says, "Each one had a definite work assigned him, and we have come home determined to give to others as much as possible of what we got at the Conference."

* * *

We quote from the report of Rev. A. Bakay, pastor of the Hungarian Mission in Akron, Ohio:—"We have come to the close of a very eventful month in August. Sunday before last, Harvest Communion was observed in the morning; in the afternoon and evening we held the Commencement program and entertainment of our Daily Vacation Bible School. Of the one hundred children enrolled during the summer term of eight weeks, eighty-six took part in the program. Last Sunday the congregation celebrated its tenth anniversary jubilee. Memorial services were held in the morning and afternoon. Five different Hungarian organizations of this city participated in the memorable celebration of the Church, evidencing the fact that this Mission, through its activities in Christian Service, has won the hearts of the Hungarian people here, irrespective of denominational or other affiliations. The celebration closed with a banquet given by the women of the Church."

* * *

In two weeks' evangelistic effort, following immediately upon the dedication of their splendid new Church edifice, Rev. Albert S. Glessner, pastor of the Austintown Community Reformed Church, near Youngstown, O., received more than ninety decisions to become new

members of the congregation, and fifty-one accessions. The rest are to be received at a later ingathering season. Eleven infants received holy baptism. Rev. B. E. Reemsnyder, pastor-at-large in the Southwest Ohio Classis, assisted the pastor.

* * *

One of the best ways to get acquainted is to play together, and one of the best times to play is at a summer picnic. Centenary Church, Winchester, Va., Rev. F. R. Casselman, pastor, decided to make their congregational outing an all-day affair and one of the "best ever." On the side, they did a bit of advertising, too. About twenty automobiles and the "eats truck" left in a procession from the Church, a poster on the first and last cars, and traveled for thirty miles through the Shenandoah Valley to Triplett's Mill. There everyone threw care to the winds and had a jolly good time swimming, playing games and eating. At evening, when they returned by the light of the moon, everyone agreed that sociability is at the heart of Centenary. The Church family reached home with songs and smiles at the end of a happy day.

* * *

The D. V. B. S. of St. Andrew's Church, Philadelphia, Rev. Albert G. Peters, pastor, closed July 29, with a public entertainment attended by more than 300 people. The entertainment consisted of the dramatization of the Book of Esther and the exhibition of various phases of the work done during the twenty-five sessions of the school. Seven courses were given: Bible Lessons, Bible Dramatics, Missions, Music, Health and Habits, Gymnastics and Art, and Craft-work. The following were teachers: Misses Ruth Litzenburg, Superintendent, Margaret Fubb, Miriam Peters, Dorothy McCullen, Elizabeth Livingston and Elizabeth Finley. The enrollment was 101. One-half of this number were members of St. Andrew's Church, and the other half consisted of Catholics, Methodists, Presbyterians and children not affiliated with any religious organization.

Rev. C. H. Ranck reports over sixty registrations for the "Freshmen Get-Together" at Green Lane, Pa., September 18 to 22. He does not know how many of these are from our denomination. It is a fine chance for parents to help their sons get started right at the University.

* * *

Faith Church, State College, Pa., Rev. E. H. Romig, pastor, has been doing a fine work among the students of the college. The activities during the first full college year partook largely of an experimental character. At the beginning of the college year the interest centered in securing suitable homes for the students who sued for co-operation. The Churchman's Club of Faith congregation gave a dinner to all Freshmen shortly after their matriculation. The C. E. Society gave a generous and successful reception to all Reformed Church students. An organized effort to enlist these students as affiliated members of the congregation resulted in securing 125 names. After the Christmas holidays, with the beginning of the second semester, affiliated members were furnished with a printed form with sixteen coupons, covering the number of Sundays in the semester. One coupon represented one Church attendance. This experiment was most successful. The Dean of Men informed the pastor, after these coupons were handed him, that Faith Church had the largest average attendance. The attendance of teachers attending the Summer School Session has also been most gratifying. Now that the beginning of the new college year is near at hand, the pastor earnestly solicits the co-operation of the ministers of our Church to encourage students who contemplate going to State College, to sign the affiliated membership form which will be mailed early in September. He gratefully acknowledges the fine assistance which many ministers have given to this effort, and urges that information concerning prospective students be sent to him. These students can prove of great assistance in the various organized activities of Faith

Church, and the pastor says it is a great joy to meet these young people of the Reformed Church family and minister to them. To parents he offers any possible assistance to keep in close touch with son or daughter coming to State College.

St. Paul's Mission, Allentown, Rev. E. Elmer Sensenig, pastor, had six delegates to the Colledgeville Missionary Conference, representing the Brotherhood, the W. M. S., the C. E. Society, Girls' Missionary Guild, Mission Band and the Sunday Schools. Each delegate was assigned definite work, and each will take charge of the teaching of Missions during the coming season in the department represented. St. Paul's had again, as for a number of years, the largest delegation to the conference from Allentown.

* * *

The D. V. B. S. promoted by Centenary Church, Winchester, Va., closed with good results, and was greatly appreciated by the town people. The school marked quite an advance in the spirit of co-operation, since it was really the first community school, ten of the local Churches being represented on the central executive committee. Rev. F. R. Casselman, pastor of Centenary Church, acted as superintendent of the Junior Department and Miss Kathryn Y. Allebach, social worker, supervisor of the kindergarten and primary departments. The closing program was much enjoyed by a large attendance of parents and friends. Both the children and parents appreciated the

work of the school and expressed a desire to have it continued through the entire summer. The closing exercises of the school, which were held at the Braddock Street M. E. Church, formed a very entertaining and attractive program, well carried out. The first part was a dramatization of the Book of Ruth, in which the children of the junior department took part. The dramatization was done by pantomime, while the Bible story was read by Rev. L. E. Neff, pastor of Market Street M. E. Church. The remainder of the program consisted of demonstrations of the work done during the course of the school. Each department gave an exhibition of songs; Bible verses and other memory work. One of the interesting features was a Bible verse-finding contest between two teams of the junior department, which was won by the girls' team. A great deal of interest was evidenced by the audience in the electric map of Palestine, which was constructed by the boys of the junior department, and which was demonstrated by two of the boys. The exhibition of the handwork by the children of all ages attracted a great deal of interest from the audience after the program had been rendered. About 120 children took part in the program. Certificates for regular attendance were given to fifty boys and girls who had not missed a single day. The school was conducted by ten of the Sunday Schools of the city.

GROUND BREAKING FOR ST. JOHN'S REFORMED CHURCH, POTTSTOWN, PENNSYLVANIA

Sunday, August 3rd, will always stand out as a Red Letter Day in the history of St. John's Mission, Pottstown, Penna. Amid impressive services ground was broken for the new church building at High and Price Streets, the pastor, Rev. Walter D. Mehrling, turning the first spade of earth, with a spade presented by Mr. and Mrs. Joseph S. Weikel. The principal speaker of the afternoon was Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions. Greetings were extended from the other

churches of Pottstown, and by a former pastor, Rev. Paul M. Limbert. During the service a letter was read from the Rev. J. Hamilton Smith, D.D., pastor of Trinity Reformed Church, Pottstown, Penna, notifying St. John's Mission that the property at High and Price Streets is given to St. John's Mission as an outright gift by Trinity Church. Mr. Mehrling also announced the receipt of a check from the Junior Evangelical Church of Frederick, Md.



EAST MARKET STREET REFORMED
CHURCH, AKRON, OHIO

MISSIONS GOING TO SELF-SUPPORT

When you look upon the picture of the East Market Street Reformed Church, Akron, Ohio, and learn that this church went to self-support on July 1st, 1924, you will doubtless be surprised. East Market Street, Akron, has been on the Roll of Missions for seventeen years and under the very able leadership of its pastor, Rev. W. E. Troup, has made wonderful progress. The present building is always over-crowded, but these people have the faith to assume their entire support and are waiting for the Forward Movement money to assist them in building a new church. This new church has been promised to them for a long time, but they are not discouraged; they are steadily going ahead and making themselves strong and healthy to assume the heavy burdens and responsibilities which a new church building entails. The Board of Home Missions is very proud of this ex-Mission and hopes that the Church will make it possible, through the Forward Movement, for it to have an adequate equipment within a short time.

But this is not the only church which went to self-support on July 1st. Six

other Missions relieved the Board to the extent of their appropriations, namely: Austintown, Ohio; Juniata, Pa.; St. Mark's, Baltimore, Md.; South Fork Charge, N. C.; and two Hungarian churches at Homestead, Pa., and at Toledo, Ohio. It is very likely that by January 1st, 1925, there will be several other Missions assuming their entire support and thus relieving the Board to that extent.

B. Y. S.

A DOUBLE SURPRISE

On the night of July 31st, the members of First Reformed Church, Omaha, Nebraska, gave a surprise to their pastor, Rev. Richard Rettig, and the deaconess, Miss Martha Zierdt.

Rev. Rettig, who is to be wedded in October, is occupying the parsonage alone until that time. Since the house is unfurnished, these good people thought it would be timely to give him a "Necessity Shower." This they planned to do on Thursday evening, July 31st.

Now July 31st was Miss Zierdt's birthday, but she aided in planning the shower



REV. W. E. TROUP

with a great deal of enthusiasm. Likewise, Rev. Rettig helped to plan a birthday surprise for Miss Zierdt. The plans worked perfectly *both ways*. Miss Zierdt was enjoying the fun while Rev. Rettig opened his various bundles, when in came a birthday cake, with candles alight.

Then came a speech by the pastor and the presentation of a beautiful white gold wrist watch, the gift of the congregation to Miss Zierdt.

Miss Zierdt and Rev. Rettig declared that, in this particular instance, they rather enjoyed being "double-crossed."

DEDICATION OF NEW CHURCH EDIFICE AT AUSTINTOWN, OHIO, ON AUGUST 10TH

The entire indebtedness provided for. More than eight thousand dollars subscribed under the direction of Mr. J. S. Wise, Treasurer of the Board of Home Missions. Rev. Ernest N. Evans, Superintendent of Spiritual Resources and Evangelism of the Pittsburgh Synod, preached an edifying and inspiring sermon. Such were the outstanding features of this Red-Letter Day in Austintown, Ohio.

The dedication of the Austintown Community Reformed Church was an event of more than ordinary importance and drew a large crowd of people to witness the solemn ceremony. For many years this growing community, near Youngstown, has been without a church building in which to worship. In November of 1921, Rev. C. W. Brugh, Rural Field Worker of Ohio Synod, made a survey of this field and organized a Sunday School. Then on March 1, 1922, Rev. Albert S. Glessner became the pastor and soon thereafter began to interest the community in building this new house of worship which is one of the most beautiful church edifices in Mahoning County, outside of the city of Youngstown.

The day set for the dedication was an ideal one, and large audiences were present at the morning, afternoon and evening services. Rev. C. W. Brugh, of Tiffin, Ohio; Rev. L. J. Rohrbough, of North Lima, Ohio, and Rev. Dr. F. Mayer, of Youngstown, Ohio, were present to assist in the dedicatory services. Rev. E. N. Evans, D.D., of Evans City, Pa., preached the morning sermon, which was a masterly effort and was listened to with rapt attention by the large audience. Mr. Charles Williams, contractor of Youngston, presented the keys of the finished building and the pastor accepted

them on behalf of the congregation. In the afternoon there was a Community and Fellowship Meeting at which visiting ministers brought the greetings of their congregations. Treasurer J. S. Wise, of the Board of Home Missions had charge of raising the money to cover the indebtedness and at the three services succeeded in raising the entire amount of more than \$8,000. The largest attendance was in the evening, when Rev. C. W. Brugh, Rural Field Worker of the Ohio Synod, preached the sermon. The Ohio Works Glee Club, of Youngstown, rendered a number of fine musical selections. The beautiful church building is 90 feet long and 60 feet wide, standing on a plot of ground 200 feet by 156 feet, which will permit the building of a community house and parsonage upon the same lot at some future time. It is the only church in this growing settlement and has a splendid future before it. Rev. B. E. Reemsnyder, pastor-at-large in the West Ohio Classis, is assisting pastor Glessner in a two weeks' evangelistic campaign for new members.

THE CHALLENGE

*Shall We Close Our Ears and Purses, Or
Shall We Write a New Page in History?
Shall We Stand Still, Or Shall We Blaze New
Trails?
Shall Our Hero Spirit be Confined to the
Written Page or Shall It Capture New
Laurels?
Shall We Christianize America, or Shall We
Let Her Run Her Course?
Shall We Empower America for World Service,
or Shall We Stamp Christ An Impractical
Idealist?*

All these questions are involved and must be answered on Home Mission Day. Our open door of advance is centered today on the great city of Los Angeles, the metropolis of the Pacific. What are you going to do with this *Call of California?*

A LETTER OF THANKS

LORAIN, OHIO, August 12, 1924.

Blessed are the merciful:

In connection with the catastrophic tornado which struck the city of Lorain, Ohio, various Reformed Churches and individuals of the State of Ohio gave an excellent proof of their Christian kindness and readiness to help those who are stricken and in need.

There is only one congregation of the Reformed Church in that city, a prosperous and alive Hungarian Church. It is located on the corner of Globe Avenue and East Thirty-first Street, in the midst of the large Magyar section of the city. The church did not lose any property in the great storm, but many of the adherents, who have lived on the East Side, the most stricken part of the tornado area, have suffered considerably. Several of our families are still living on the ruins of what used to be their homes, the result of perhaps a long life's toil, and have but a bare possibility of erecting a roof under which they will be safe during the coming winter. There are about a dozen injured, and one dead, from the membership of the congregation.

It is with a deep gratitude that we make mention of those brethren of our Reformed Faith who remembered us in the days of calamity and destruction. They did not know who we were, very likely they would not understand our services and prayers uttered in the Magyar language, but they heard the voiceless call for help, and their hearts

moved with the affection of mercy. Surely they will be rewarded by Him who knows all in secret and bids us think of our brethren when they need our sympathy, and helping hand.

The names of those who remitted gifts of money and of clothing, for the aid of their Reformed fellow believers in Lorain, and their gifts are as follows:

Zion Reformed Church, Norwood, Ohio, \$33.00; Zion Reformed C. E., \$26.00; Zion Reformed Church, Sherwood, Ohio, \$8.75; Tabitha Aid Society, Birmingham, Ohio, \$10.00; Ida J. Matz, Akron, Ohio, \$10.00; Oakley Evangelical Reformed Church, Cincinnati, Ohio, \$55.00; Reformed Y. P. Society, Bucyrus, Ohio, \$5.00; St. John's Reformed, Germantown, Ohio, \$93.50; First Reformed Church C. E., \$20.00. Total, \$261.25.

Clothings were sent by Mrs. H. F. Wuenker, from Cincinnati, and by Mrs. C. Gehrisch, from Bucyrus, O.

The minister of the Lorain Magyar Reformed congregation wishes to express his heartfelt gratitude and deep appreciation of these gifts, and most of all for the spirit revealed by those who gave. Indeed, blessed are the merciful, for they shall obtain mercy. We only pray that the gracious and blessing hand of our Father will reward them all, and assure them of the deepest gratitude of the whole congregation.

Rev. Francis Ujlaki, Pastor; Kalman Toth, Assistant Minister.

ANNUAL MEETING OF THE BOARD OF HOME MISSIONS

PHILADELPHIA and August! Not an ideal combination for the annual meeting of the Board of Home Missions, some might say, but those members of the Board who came from afar must admit that both city and climate were very delightful and that although the weather was rather warm during the closing sessions, the Committee Room connected with the fine offices of the Board in the new Schaff Building, Philadelphia, was very pleasant and no one suffered. The meeting of the Executive Committee

was held on Monday, August 4th, at 2.30 in the afternoon, when matters of detail were taken up, and the meeting of the entire Board was held on Tuesday, August 5th, at 9.30 A. M. It is not usual for the Board of Home Missions to hold its meeting during this month, but it was felt that it was important to have the General Secretary, Dr. C. E. Schaeffer, present, and his absence in Europe during most of June and July necessitated this late date. All the members, with the exception of the Recording Secretary,

Rev. F. C. Seitz, D.D., were present, as were also all the Superintendents, Rev. E. F. Evemeyer coming from California, and Dr. T. P. Bolliger from Wisconsin. Mrs. E. W. Lentz and Mrs. John Fillman represented the Woman's Missionary Society of General Synod and gave valuable assistance and advice in the deliberations. There were also quite a number of visitors present during the various sessions.

Only one resignation was presented, that of Rev. R. J. Pilgram, from St. Peter's Church, Lancaster, Pa. The following were commissioned:—Rev. Mr. Honrighhausen, Freeport, Ill.; Rev. J. T. Bucher, Avon Street, Akron, Ohio; Rev. D. B. Clark, Wyomissing, Pa.; Rev. Victor Steinberg, Marietta, Pa.; Rev. John Botty, Conneaut-Erie Hungarian Charge; Rev. Alex. Harsanyi, Ph.D., Hungarian, Ashtabula, Ohio; Rev. Beni Joza, Hungarian, Joliet, Ill.; Rev. Namekawa, Japanese, Los Angeles, Cal.

The following Missions went to self-support:—East Market Street, Akron, Ohio; Austintown, Ohio; Juniata, Pa.; St. Mark's, Baltimore, Md.; South Fork Charge, N. C.; Hungarian, Homestead, Pa.; Hungarian, Toledo, Ohio.

Owing to the present financial situation of the Board, no new Missions were enrolled, and because of the slowness of the Forward Movement money being received, it was felt that no new buildings could be authorized at this time. However, assistance was given various Missions in other ways. Much consideration was given to certain Missions which are in urgent need of new buildings and which cannot wait much longer. It is hoped that the Forward Movement money will warrant the Board to authorize some of these Missions to go ahead.

The status of the "Reformatusok Lapja" was considered at length. The management of this paper is now in the hands of a Committee composed of Hungarian brethren, representatives of the Boards of Home Missions and Publication and Sunday School of the Reformed Church in the United States, and Publication and Sunday School of the Presbyterian Church. Rev. Michael Toth, of Detroit, Michigan, has been elected the

Editor of this paper, to succeed Dr. Alex. Harsanyi, who will relinquish his work on October 1st, to take charge of the Hungarian Mission at Ashtabula, Ohio. The whole Immigrant Department received considerable attention, and Dr. D. A. Souders presented a policy for the future conduct of this work, which was adopted by the Board.

Most consideration, however, was given to the financial status of the Board, with particular reference to the Forward Movement. The President, Dr. C. E. Miller, urged each member to give his ideas and suggestions as to what should be done in this last year of the Forward Movement Campaign, with a view of aiding the Commission. A general discussion was entered into and much valuable information brought out and many fine suggestions made looking forward to a successful completion of this Campaign.

The report of the General Secretary, Dr. C. E. Schaeffer, was most interesting and illuminating, as well as constructive and forward-looking. It may not be amiss to quote somewhat from it:

"The year closing, June 30th, was one of stress and strain. This was particularly felt in the realm of our finances. Our Budget exceeded too greatly our receipts, and while the receipts were slightly in advance of the year before, they have not nearly been adequate to meet our very large Budget. It is an indication that in our zeal to extend the Kingdom of God in the Homeland, we have traveled faster than the Church has been willing to follow. The Missions have taken very kindly to the suggestion that they assume a larger amount for pastoral support. This will relieve the Board to the amount of several thousand dollars, and it is hoped that the increased apportionment, which has been laid on the basis of our enlarged Budget, will also bring us more funds and thus put us upon a more nearly self-supporting basis. What happened in the way of Missionary support has also occurred in our building program. We had gone too far ahead of the rest of the Church. Having faith in the returns of the Forward Movement, we launched great building projects and by not realizing what we had hoped to

get out of the Forward Movement we found that we had embarrassed ourselves by too large and liberal a program of church building. The members of the Board will recognize the changed policy which has been pursued in erecting Mission churches. Years ago we made small loans to Mission churches to erect buildings which they themselves largely financed. Of course, in instances where the Board held title to the property, we had to invest a larger sum. But within recent years these Missions have made extraordinary demands upon us and we have been quite liberal in making such investments. To be sure, the times call for different types of buildings to meet the different phases of church activity, and it is usually in the second stage of the history of the Mission when such relatively expensive structures are to be erected. It is preparing them to go to self-support and from this point of view as well as from that of rendering service to the community, we are justified in putting up the best equipment of which we are capable, even though the policy will involve a smaller number of buildings in a given year.

"There is a possibility of unduly emphasizing the financial aspects of our work. We are so inclined to help these Missions along the lines of raising money and building churches that we are prone to overlook the other side of the task. We gage their success too greatly by the money which they are able to raise for themselves and for benevolence. The time is here when we must place stronger emphasis upon the importance of the aggressive program of Evangelism in every one of our Missions. We are doing this to a certain extent, but it has not been pursued with the same persistency and degree of importance as the financial program has been. It is important that we should seek to vitalize the life and the spirit of every Mission within our bounds. In fact, the real task of Home Missions is the vitalization of the spiritual life of every congregation.

"We are here as a Board to plan our work for the year that lies ahead of us. In part this program has been mapped out for us. We must, first of all, magnify our Home Mission Day next November.

The Service, entitled "A Nation-Wide Church," and a Pageant, "The Call of California," prepared by Mr. and Mrs. Edward F. Evemeyer, are ready for the printer and will be sent out the beginning of September. This Service on this particular day should bring us a large sum of money so that the new church in Los Angeles may be made a possibility in the near future. It might be in order to discuss the feasibility of changing the date of our annual Home Mission Day. Armistice Day, Thanksgiving Day, and several other special days coming in during the month of November seem in some instances, at least, to crowd out the proper observance of Home Mission Day.

"Then we must center our efforts upon the raising of the new Apportionment by private and public utterances, by the printed page, and by personal influences. We must seek to create the right attitude on the part of pastors and people everywhere towards this phase of the work.

"Then there is the Forward Movement in its last year, when concentrated effort must be given to it. Only as the full amount is more nearly reached shall we be able to discharge our duties in behalf of the Missions which are entrusted to our care, so far as their building operations are concerned.

"Last, but not least, we must bring to bear the spirit of the Master upon all of our work, upon every Mission on our roll, and upon every congregation with whom we come in vital contact. It is only as we catch this vision, this intent and purpose of the great Leader of our Church, that we can do His will and His work in the field in which He has set our feet. To this task we challenge anew your hearty co-operation, your earnest intelligence and your fervent sympathies and prayers."

Dr. Schaeffer also gave a most interesting account of his visit to Roumania and the work done by him among the Hungarians in Transylvania.

The reports of the Departmental Superintendents gave many interesting statistics and facts, as did also the reports of other workers under the Board, but space does not permit us to give abstracts of these.

Treasurer Wise reports that the

receipts in the General Fund from June 15, 1923, to June 30th, 1924, were \$237,909, which is an increase of \$41,696 over the previous year. This shows a gratifying gain, but it does not yet meet the demands of the Board as indicated in the Budget of \$476,000, as presented to the General Synod in 1923. During the year June 18, 1923, to June 30, 1924, 21 Loan Church-building Funds and 10 Gift Church-building Funds were enrolled, to the value of \$37,000. Legacies were received to the amount of \$15,796.65. The Forward Movement receipts totaled \$116,442.64, of which \$99,392.64 was regular and \$17,050 on the co-operative

plan. \$94,930.52 was loaned to Missions, and the Missions paid on loans \$55,053.11. The cash and notes to the Tri-Synodic Board totaled \$25,662.47, and to Catawaba College \$5,000. 39 churches were aided in some way or another.

The Quarterly meeting of the Executive Committee will be held in Greensburg, Pa., on Friday, October 10th, 1924, at 9.30 A. M.

Thus a year's work was reviewed and plans laid for a new year, and a most profitable and fine-spirited meeting of the Board of Home Missions was brought to a close at 11.20 P. M. B. Y. S.

OBSERVATIONS OF THE TREASURER

J. S. Wise

THE people of the Reformed Church, quite recently, expressed their great interest in the children, by congregating in large numbers at our several orphanages. This happens annually and as a result, the comfort and happiness of many children are assured. The millions in money given to the Near East Relief, suffering Germany, Hungary, Belgium and other countries is due largely to the appeal, "Save the Children." Nothing else seems to be so compelling as such an appeal. We are living in "The Children's Age." Their exploitation is taboo. Their education is compulsory. The old statement that "children should be seen and not heard" is antiquated. They are being pushed to the front. Some doubt the wisdom of this, while others applaud. Even the Constitution of the United States will soon be so amended as to permit the Federal Government to insist on their protection and proper care. More attention is given to their food than ever before. A well nourished child is the demand of the hour. Never before was society so deeply concerned about their welfare as it is today. Because of this, the annual pilgrimages to our Orphans' Homes, on Anniversary occasions, are exceedingly popular. And so, in August great numbers of us visit these homes, meet many of our friends, fill up

ourselves with ice cream and pop, candy and cake, chickens and waffles and then smile at and applaud all the efforts of the children as they pass through their amusing and entertaining "stunts." Inadvertently have we gormandized for the sake of the home's treasury. All this, of course, for the children—God bless them!

The present agitation in behalf of Religious Education is but another expression of society's growing concern in child welfare. This demand for soul nurture, as well as that of the body, must be met. The Church cannot escape or side-step it. Adequate facilities for a much larger program for our Sunday Schools, as now organized, must be provided. The Church Building Department of the Home Mission Board is fully aware of this. It must face untold difficulties in its efforts to provide such facilities for its Missions, and, at the same time, satisfy the criticisms of its constituency, whether just or unjust, whenever a new building is erected. Believe me, your Superintendent of that Department has troubles of his own. He stands between the importunities of the needy Mission and the apparently unwilling constituency which fails to adequately supply the necessary means. On the one hand he lacks vision and is too slow. On the other, he is visionary and inclined to

plunge and push with unheard of speed. Well, these are speedy times and our present "mark time" policy is very distasteful to me, I assure you. But what else can we do? *We need the \$500,000 or more that is pledged and due, but unpaid, from the Forward Movement.* With that paid up, we can take care, at once, of our debts and begin our program for the *soul nurture* of thousands of our children for whom our responsibility is no less, in the sight of God, than for those in our Orphans' Homes. We are proud of our Orphanages and provide suitable buildings for their comfort. Shall we do less for the hosts of children in our Mission congregations?

There is another side to this question of child welfare that is the real inspiration of this article. Here is a picture of a fine group of children. They represent the life, hope and *concern* of one of our former Home Missionaries. Both the husband and his able and helpful wife are devoted to them. Likewise are they devoted to the Church. Many sacrifices and heartaches must be made and endured in their children's behalf. Why? Because too many of our faithful, true and loyal pastors who give invaluable service to their congregations are not given sufficient support. It costs a minister just as much to live as it does a layman. And when I say that, I mean the layman who finds it necessary to provide a home for his children that is not bereft of everything save bare necessities.

I mean the home of culture, where books, magazines and at least one cozy retreat are in evidence. We delight to give our orphan children these things and we are proud of it. Is it fair then to deny them to the children of our faithful pastors who are bearing the burdens in the heat of the day? This does not apply to our Missionaries only, but to the pastorate everywhere. Pastors' salaries need revision—if not for the pastors' sake, then for the sake of their wives and children.

Now I realize, in that last sentence, I touched upon a great controversial question. Has the employee's family any claim upon the employer? In determining a man's wage or salary is the employer responsible in any way, for the welfare of that man's family? Shall his compensation be determined by his job or by his needs? Or, should both job and needs be the determining factor? These questions a few years ago would have been pronounced as absolutely absurd and "tommy-rot," but in these days they demand a hearing. The science of human relationships, in many quarters, is claimed to be the most important of all sciences. Numerous experiments are being made that seemingly prove that assertion to be correct and true. The splendid success claimed by the Nash Clothing Company as the direct result of practicing the Golden Rule in business is one of them. Its manager, Mr. Nash,

(Continued on Page 454)



A
GROWING
FAMILY

*

DO
THEY
MERIT
CARE?

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

THE CHURCH AND RECREATION

THE Commission, and chairmen of Synodical Committees, on Social Service and Rural Work, at a recent meeting adopted *Recreation* as a project for this year. The action was "That as far as possible we concentrate this year on Recreation, and recommend the same to the Classical Committees, through our Synodical Committees, not only as a subject of study but also as an activity for promotion."

Re-creation is the business of the Church. This is the Church's primary function. It is a spiritual transformation of the whole person. The play instinct is an intuition of the spirit. For childhood, play is a spiritual necessity. For youth, it possesses unrecognized Christian possibilities. For adult life, it presents alluring prospects of longevity, health and happiness: "we stop playing, not because we grow old; we grow old because we stop playing."

In the new social state that is rising there will be less lawlessness, less vice and crime, because there will be an abundance of directed play and uncommercialized joy. Jane Addams has said that amusement is stronger than vice and can alone stifle the lust for it. Judge Lindsey, that playgrounds are better preventatives of delinquency than courts.

Much of the churches' indifference, and sometimes opposition, to recreation is due to its professionalism and commercialism. "For a cap and bells our lives we pay." We are the victims of a system that has created within us tastes for pleasures that only money can buy. This situation ought to operate upon the churches the other way. It ought to make us zealous to help the people to provide the most wholesome pleasures and put them within the reach of all. If the churches were to show to the world what wholesome, happy lives can be pro-

duced by a combination of worship and recreation, commercialized amusements would have less attraction for people. In this matter Paul's principle of overcoming evil with good is especially applicable.

That recreation has religious possibilities is not a modern discovery. The athletic celebrations of the ancient Greeks had religious significance. The Athenian youths were taught athletics as a part of their religious exercises. Dramas were once a part of the program of the Christian churches. The churches are losing a force of tremendous spiritual influence where the value of the play life of the people is not understood. They are missing an opportunity of great spiritual power where the recreational life of the people is left undeveloped.

Last month we published an account of the activities of Field Day, an annual affair, at the Schwarzwald (Penna.) Union Reformed and Lutheran churches. *We should be pleased to publish similar sketches, with pictures, of what other churches are doing in the field of recreation.* Readers of this department are invited to send us accounts of their churches' summer doings in this sphere of their services, with pictures of interesting features.

SOME FUNDAMENTALS IN RECREATION

Here are some things in the field of recreation which the Playground and Recreation Association of America believes to be fundamental, based upon seventeen years' experience:

1. In nearly every community with a population of 8,000 or more a man or woman to give full time to the leisure life of the people.
2. Leisure time programs throughout the year.
3. Community responsibility to maintain recreation opportunities.

4. Neighborhood organizations of citizens to secure the fullest use of recreation facilities, and to make sure that these serve the deeper needs of the people.
5. Training of the entire people in leisure time activities, so that within the home, in the church, and throughout their relationships there shall be the best opportunity for wholesome good times, and create an active, energetic, happy citizenship.
6. Every boy and girl trained to know well a certain limited number of games for use outdoors and indoors, and a few simple songs which they may sing at work or play.
7. Opportunities for all employed boys and girls to enjoy, in their free hours, companionship and wholesome social life.
8. Every boy and girl brought to appreciate the beautiful in life.
9. Opportunities for adults for a common community service through music, drama, games, athletics, social activities, community and special day celebrations.
10. A community building, if suitable meeting place is not available in schools or elsewhere.
11. In every community sufficient space for boys to play baseball and football, and opportunity for the boys and girls to swim in summer, and, as far as possible, to skate and coast in winter.
12. An opportunity for every boy and girl at home or on municipal grounds to have a small garden.

OUR SOCIAL WORKER

AT THE annual meeting of the Board of Home Missions, Miss Martha E. Zierdt was appointed Social Worker, under the direction of the Commission on Social Service and Rural Work. This appointment was made possible by the Woman's Missionary Society of General Synod assuming Miss Zierdt's support. Miss Zierdt has been serving in the capacity of a deaconess worker for two years, under the Board of Home Mis-



MISS MARTHA E. ZIERDT

sions, supported by the Woman's Missionary Society. She is not, however, a deaconess by training, but a social worker, having had four years of technical education for social work. She has had also several years of experience in social work, in addition to the services she has been giving as a deaconess, and is well qualified for the position to which she has been appointed.

The plan for Miss Zierdt's services provides not merely for mission fields. Her services will be available throughout the Church to the extent of her ability to serve so large a field. She will not, however, be sent into a field to do herself the social work required. Where a church desires to undertake a social program the Social Worker will go there to direct a *study of the field, the building of a social program, and the organization of a group of the church people to undertake and carry out the program themselves.* The principle underlying this policy is that in the doing of social work, as every other kind of church work, it is better for the people to do it themselves than to have somebody do it for them. The best way to become socially-minded is to become acquainted at first hand with social conditions and undertake to meet them. We not only learn to do by doing but we also learn to think in the same way, and to develop ourselves accordingly.

Miss Zierdt's engagements will be

through this department. She has been at Omaha, Neb., and her next engagement is for Cedar Rapids, Ia. All things being equal, her services will for some time be given to that section of the Church. If this policy proves to be profitable it is not improbable that other social workers may be appointed to serve in the same way.

OBSERVATIONS OF THE TREASURER

(Continued from Page 451)

does not hesitate to say that the Golden Rule is the first requisite to a really successful business. A business based upon that rule cannot fail. His associates are satisfied, his customers are satisfied and now his chief problem seems to be "how to avoid becoming a millionaire."

Another experiment made by William P. Hopgood, manager and part owner of a canning factory in Indianapolis, has recently been the occasion for a very illuminating editorial in the Philadelphia *North American* on the subject of "Industrial Democracy." I am sorry I do not have the space to quote more of Mr. Hopgood's own words on the subject. He says, "The many predictions that the selfishness of the workers, who decide all questions of management and wages would wreck the enterprise, have not happened." On the contrary, "Office salaries have not been leveled down, but shop wages were leveled up when the salary system was adopted for all. Here happened another striking thing. No one advocated the same wage scale for all, but the higher paid workers thought the difference between their own and the lower wage scale was too great. The workers took a *family's need* into account, along with *skill, experience and time in the employment* of the company."

"A fundamental in this experiment is that 'families must live before dollars earn.' After this, interest is cared for, and then profits are shared. From the beginning of this plan of self-government it has had a profit-sharing plan. It has paid the same rate per cent on payroll as on capital stock. That is, an employee

whose salary is \$1000 receives the same dividend he would get from ten shares of stock, amounting to \$1000.

"Now comes the inevitable and entirely proper question—has it paid?"

"So far as balance sheets may be accepted as conclusive, it has. From a rather small beginning this business has grown to a volume of more than \$700,000 annually, and the increase in production has been accompanied by a decrease in costs. But the man behind it appears to be interested chiefly in what it has done for his numerous partners—indeed, the principle of the thing apparently interests him more than the money profits, though these have been ample. He has a philosophy which is worth passing along."

I may have more to say on this question at some future time. The greatest achievement is attained, in that "the workers took a family's need into account along with skill, experience and time in the employment." Every congregation needs to learn this important requirement in the selection of a pastor. Each one, "family needs," "experience" and "time of service" I fear are sadly overlooked. On account of this, many sermons lack "punch" and are often "flabby."

An underpaid man with a fine family of children dependent upon him cannot be at his best; neither can he be when he knows that experience and time of service count for nought. In this respect our Church members need a thorough course of study in the "Science of Human Relationships," or in other words "Sociology."

(Continued from Page 458)

for an eye, and a tooth for a tooth. Such an anti-spirit of each other is a great hindrance of Christian works unto Missionaries and us, while we must convert our people unto Christianity as many as possible by the co-operation of missionaries and native ministers. Let us pray the Father that all hindrances which will spoil two nations' feeling and friendship will soon remove from both countries earnestly. May God bless you and your efforts richly, I remain,

Yours sincerely,

Omiya, Japan. KIKUTARO YOSHIDA.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

HOME MISSION DAY

WE can well imagine the expectations that this day creates in the hearts of the members of the Board of Home Missions, and especially among those who are arranging for its proper observance. It would indeed be a fine thing for the entire Church to enter heartily into the spirit of the Service—"A Nation-Wide Church!" That is what we *ought* to be, and *can* be, if only all our pastors and people will come up to the help of the Home Board. We do hope and pray that dear Dr. Schaeffer and his associates will see of the travail of their souls and, *for once*, be satisfied. There can be no reasonable excuse for neglect on the part of any congregation to use the splendid service and grace the occasion in November with a most liberal offering. The object is a most worthy one, and the plea from the Pacific Coast has been ringing loud and long—we need a suitable Church building in Los Angeles!

AT THE SEPTEMBER MEETING

SO many items of business claim attention at our Executive Committee meetings of the Board of Foreign Missions that only a brief report can be given to the Church. Three of our veteran missionaries were present: Drs. Moore, Hoy and Schneder. Both Missions had staunch advocates in Drs. Hoy and Schneder. Huping Christian College is now in the field for additional buildings. Let no one say, *Again?* for we know that nothing tangible in buildings has been given to Huping Christian College for eighteen years. Dr. Schneder is eager to complete the new North Japan College Fund. If you have had no part, won't you cheer the hearts of the Schneders with a substantial contribution? You can do this for China and Japan on *The Co-operative Plan of the Forward Movement*.

Two applicants were present for appointment. They will not sail for their

respective fields of labor until 1925. Rev. E. Warner Lentz, Jr., of Bangor, Pa., was appointed as an evangelistic missionary for Baghdad, in Mesopotamia, and Miss Ruth Henneberger, of Philadelphia, a nurse for either Japan or China. These are excellent young people, and we are expecting great things from them. Grace Sunday School, of Greencastle, Pa., has promised the support of Miss Henneberger.

The Cabinet of the Woman's Missionary Society of General Synod, at its June meeting at Cedar Crest College, urged the Board of Foreign Missions to challenge the men of the Church to match their gifts of \$25,000 for the Thank Offering Hospital at Yochow City. This will be a general hospital to care for men, women and children. The Board voted thanks and will ask the noble women to co-operate in carrying out their fine suggestion.

REST COMES AT LAST

ALL hearts in our Church will go out in deepest sympathy to our dear brother, Dr. Charles E. Schaeffer, in the loss of his life's companion. For a number of years this beloved sister was a patient sufferer, but she bore her lingering illness with the fortitude of a true child of God. Born in the home where the parents were pious, faithful and devoted to the Church, she grew up to be quiet, modest and retiring in disposition, kind and gentle in all her ways, and unwearied in her labors of love. Of Mrs. Schaeffer it may truly be said, she was an obedient daughter, a loyal wife, a devoted mother, a fond sister and a true friend. May the influence of her life remain with us as a sacred heritage, and like her may we enter into the fellowship of those who through suffering were made perfect.

"Thus in Thy service, Lord,
Till eventide closes the day of life,
May we abide, and when earth's labors
cease,
Bid us depart in peace."

FIELD SECRETARY RUPP WRITES FROM BAGHDAD

Baghdad, September 1, 1924.

Dear Dr. Bartholomew—

Mrs. Rupp and I arrived here Saturday, August 30th. The trip from Beirut to Baghdad was the hardest we experienced on our journey so far. In the evening we journeyed from Beirut to Damascus. The air was delightful. We crossed the Lebanon Mountains at a height of 6000 feet above sea level. We started from Damascus to Baghdad across the Syrian desert, eight o'clock in the morning. We covered the 600 miles in 28 hours, running day and night. When we were approaching Baghdad over the desert, the temperature was 130 under the sun on the sand and 115 in the shade. We had no sleep for 30 hours and with the heat and constant shaking up on the automobile we were pretty tired on our arrival. The Staudts put our bed on the roof of the house so we had a delightful sleep during the night under the bright starry heavens and

were in fine shape already on the first morning.

There were four automobiles in our convoy across the desert, and they protected each other perfectly. They took no chances whatever. During the night they would always throw the search light on the Bedouins to see what they looked like and if they were dangerous characters. The Nain Transport Company is certainly a blessing to this community and has brought the uttermost parts of the earth in close contact.

Missionary Staudt and his wife are perfectly happy in their work and have a most splendid opportunity. If our Church will be awake to this opportunity we have here one of the most strategic positions for Christ in the world.

Remember us to all the members of the Board and those associated with it.

Fraternally yours,

J. G. RUPP.



OUR NEW MISSIONARIES EN ROUTE TO CHINA

LEFT TO RIGHT: MRS. PAUL V. TAYLOR AND JANE ESTHER, MR. RICHARD M. TISINGER, MISS ALMA M. ISKE, REV. PAUL V. TAYLOR AND EDWARD HENRY, DR. JOHN C. STUCKI AND MRS. STUCKI.

SAILING FROM THE GOLDEN GATE

OUR new missionaries to China and Japan were given a most royal send-off from the Pacific Coast, due very largely to the gracious courtesies of Mrs. Edward F. Evemeyer. One of the outgoing workers was Miss Alma M. Iske, who was a special guest four days in the home of the Evmeyers, in Pasadena. Later at San Francisco, all our missionaries received a welcome that could not help but build up confidence and good will, and tying the Reformed Church from two sides of the Pacific. Having been the Field Secretary of the Girls' Missionary Guild of the Woman's Missionary Society of General Synod, it was but natural that Miss Iske should be the centre of attraction in San Francisco. The Japanese Guild held their regular meeting on Saturday in the Community House which caused Miss Iske's eyes to open wide at what she saw and her heart rejoice at what she heard. Space forbids a full description of the various feasts that were spread by our Japanese brethren, all indicative of their appreciation of the labors of the missionaries before the time of sailing of the two steamers carrying our loved ones to their distant fields of labor. With Mrs. Evemeyer we believe these experiences will be far reaching for good. "The spirit of Jesus made our days together happy." Sometimes parents are unwilling to have their children go as missionaries to foreign lands, but Mr. Jacob W. DeChant accompanied his daughter Katharine to



FATHER AND DAUGHTER—MR. JACOB W. DECHANT AND MISS KATHARINE B. DECHANT

the steamer and saw her put out to sea. Isn't that a fine spirit of absolute surrender on the part of a parent and of an only daughter?

A LETTER OF THANKS FROM ONE OF OUR JAPANESE PASTORS

(Addressed to the Secretary of the Board of Foreign Missions)

MY parents and I must express our hearty thanks unto you as well as unto American Christian brethren. Let me explain unto you the matter fully. My parents' house was rather an origin of Koshigaya Church which is building now. For father had accompanied a Japanese evangelist who was working under the first missionary of our Reformed Church to his own place and had opened Christian service regularly in

every Sunday. Rev. A. D. Gring and Dr. J. P. Moore came there twice or three times. They preached and baptized, having stayed over night. My parents were among converts. These converts opened a meeting place at Koshigaya and continued until today. This house was crushed down by an earthquake of September 1, 1923, and father was wounded very badly, although he is well now. For this relation the local



ELDER KANESABURO YOSHIDA AND WIFE
AMONG THE FIRST CONVERTS AT
KOSHIGAYA, JAPAN

committee of Tokyo and Saitama had kindly voted unto them Yen 200.00 out of the special fund of our mission toward their house building. Dr. Miller's reply to my question was that I ought to write unto you to express our thanks; please accept our hearty gratitude and remember us to American brethren. Is it not strange that carpenters who are building Koshigaya Church, are also building parents' house now? When we will think of the Divine grace, we are very thankful unto our heavenly Father also. I have another thanks unto you for your earnest and sympathetic efforts toward Japan Mission, especially toward Saitama Mission, which was once in a critical condition among missionaries in Sendai. I was glad to know that through your earnest effort, it could continue as ever. Please rejoice, for Saitama Mission is becoming more and more hopeful. The mission work at Koshigaya seems very good with a nice new church building. It opened kindergarten lately and there are so many applicants that it cannot take them in all. Omiya is encouraging, too, for it is increasing both in membership and in offerings.

May 3rd, 1924, made me just five years since I have moved here from Koriyama and I have tried to make a comparison of my work and have gotten the following figure: Five years ago there were 4 men members and 3 women, the total sums of one year offerings were Yen 70.84, S. S., Yen 6.54. But today there

are 14 men, 16 women as members, the total sums of 1923 offerings were Yen 283.00, S. S., Yen 21.58. Beside these, they had contributed Yen 158.00 toward a relief fund of the great catastrophe of last year. Members are trying to make a special fund toward church building and they saved Yen 50.00 in bank already. Such a statement will show you some encouragement concerning Saitama Mission, I think. The one, but a great defect for Omiya work, is that I have no church building. The present house is a very poor and small house which can hold only 20 or 25 in all, and I cannot work more eagerly, for I have no place to invite more people than 25. Maybe you have heard of a movement which our government had taken in March, namely, the Prime Minister and Ministers of Education and of Home Affairs had invited Buddhist priests, *Shinto* priests and Christian ministers and had asked them to lead our people's heart godly. Since then Buddhist and *Shinto* priests and main people in Omiya are trying to have a big meeting quite often and are spreading their own religion. But I could not do anything at such a good occasion, thus I feel especially sorry with a present condition of Omiya mission. Are there any good methods unto you? I am praying unto our merciful Father that He will give to Omiya a nice Church building, in order that Christian faith may overcome the great Shrine which is in Omiya. Yes, Omiya needs it very badly. Please give us your favor, if you please. The greater sorrow unto me, nay, unto all Christians in Japan is that American Congress and Senate had passed the new Immigration Law against Oriental nations which will involve anti-Japanese spirit.

It is a great defect unto each nation that they do not examine their own faults, but they are rather rebuking each other and are fighting each other, while there are great responsibilities for each side concerning any trouble. In this there is no spirit of Christ at all. This is also the great sorrow unto our Father who art in Heaven. The anti-Japanese spirit is also producing anti-American spirit among our people. It is an eye

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THE CHRISTIANS IN BAGHDAD

Rev. Calvin K. Staudt, Ph.D.

BAGHDAD is a Moslem city and yet there are quite a few Christians living in it. In counting the refugees with the native Christians we find a Christian population of not less than fifteen thousand, which, of course, is only a fraction among the population of 250,000. Then, it must also be remembered that there are many English people in Baghdad at present both in the military and the civil service and that they help to augment the number of Christian people. Thinking of Baghdad as being wholly a Moslem city I was greatly surprised, upon my arrival here, to find a schedule of Sunday and weekday services that was beyond all my expectations. Even to this day I am still impressed with the multiplicity of churches and the divisions in the Christian population—a variety of Christians greater than that of an American city of equal population.

British chaplains minister to and shepherd those who are British subjects. The historic South Gate, one of the oldest remains in Baghdad, is converted into a church in which the adherents of the Anglican Church worship. The thick, fort-like walls of this Gate and its historic association has made this a most singular place of worship. Sometimes while worshipping here my thoughts took flight and I imagined all the people—princes and beggars—who must have passed through this gate where Jesus Christ is now honored and adored. The non-conformist churches, save the Scotch

Presbyterians, hold union services in another building.

In Baghdad there are many Indians, some of whom are in the employ of the English, mostly as clerks, while others are in business. Most of these are intelligent, but, like the English, are strangers and sojourners in a foreign land. An Indian chaplain, a most devoted Christian pastor, is working among them. They are faithful in attendance at church, and in the congregation are always a great many inquirers and non-Christians. Strange as it may seem, a fine missionary work for Indians is done right here in Baghdad. One of the fruits of the labors of this church is the conversion of a high-minded Parsee, who has since become a very active worker in the church and is showing a very fine leadership. Since coming to Baghdad I have preached not less than a dozen times to this appreciative audience, composed of men who are very mystical and meditative in their religious life and who drink in every word that falls from one's lips. Before such a congregation even the dullest can preach.

All these churches which I have mentioned have sprung up since the War and may only be temporary, coming to an end in an event the British and Indians are withdrawn. On the other hand, there are permanent and indigenous churches in Baghdad—the Eastern or Oriental Churches which came into existence during the fifth and sixth century of the Christian era in protest to the decisions



WOMEN CARRYING MILK ACROSS MAUDE BRIDGE, BAGHDAD

of the councils of Ephesus and Chalcedon. There is a Christian quarter in the city of Baghdad in the midst of which stand these Oriental Churches. For a short time we lived in the Christian quarter and on feast days we watched the Christians, dressed in their best attire, go back and forth to church. For the time being we could scarcely believe that we were living in a Moslem city.

These churches had a foothold in Mesopotamia before the Arab conquest; "but in their spiritual lifelessness and the doctrinal divisions of Christianity lay the opportunity of Islam." That same spirit of lifelessness and formalism is still found in these churches. Indeed, they are little more than minority political groups or political units in the midst of a Moslem population—a little state within a state. They have no missionary zeal or program for bringing Christianity to the Moslems among whom they live. Dr. John Mott, on a recent visit to the Near East, had extended interviews with the leaders of the Eastern Churches. Each one was asked whether he had a program or plan for the evangelization of Moslems; and in each case he received a negative answer. The Oriental Churches of Baghdad are no exception to this rule.

These Oriental Churches in the city are the Gregorian or Armenian, the Syrian Catholic, the Armenian Catholic, the Chaldean Catholic and the Old Syrian. Most of these churches are Catholic; that is, they belong to those branches of the Ancient Churches which seceded and submitted to the authority of the Pope of Rome. Throughout the Near East the Catholic "schism" is in the minority, but in Baghdad most of the Christians belong to churches that are controlled by the Papal See. Their status in relation to Rome is something like this: they are governed by a local hierarchy under the control of the Papal See, and keep the ritual, discipline and customs of the churches from whom they have severally seceded. All these Oriental Churches have their parochial schools and a few also have printing presses.

The Carmelite monks have been in the city for over two hundred years. They conduct a large and flourishing school,

have a large church building in which they conduct services in Latin, and are giving prestige and influence to all the Catholic bodies in the city. Six monks are at present connected with the mission and a few neophytes. During the War these monks were exiled and a valuable library of 20,000 volumes burned. The French Sisters (Catholics) are also carrying on a school. They just completed the erection of a fine school building near the South Gate.

Are there any Protestants in Baghdad? Yes, and one of the largest, if not the largest, gathering at a church service on a Sunday morning is a Protestant congregation, composed of Assyrian refugees from Urumia, the result of missionary efforts in that corner of the world. Besides this, there is also a native Protestant community which conducts its services in Arabic. The number of communicant members is not very large though the attendance at church is always good. The congregation was started by the Church Missionary Society of London before the War. It has been augmented since by Protestants who have come to Baghdad to live, and who come to the services. The preacher is not an ordained minister and gives his services without remuneration.

This congregation worships under difficulties. They have no church building and are compelled to worship under the most trying conditions. In order to have the use of this building the congregation is obliged to come together at seven o'clock in the morning. To get to it one must pass through the eye of a needle, a small door within a door—one and one-half feet wide and four and a half feet high. On week days the large door swings widely open, but on Sundays only the needle's eye is open. Every time I squeeze and stoop through this narrow entrance I think of the words of Jesus, who said: "Enter ye in by the narrow gate," and "narrow is the gate . . . that leadeth unto life, and few are they that find it." But having once squeezed through the gate I find, however, that the other part of this wise saying is shorn of its illustration; for the way from here to the church is through a wide corridor



TYPICAL STREET OF BAGHDAD

DR. AND MRS. STAUDT AT FIRST LIVED IN THE HOUSE AT THE LEFT, BEYOND THE LAMP.

with boxes of beer bottles and boxes of whisky bottles piled sky-high behind iron bars; then down over a narrow plank which reminds one of passing over the valley of the shadow of death; through a cool, vaulted subway that makes one think of the entrance to Hades; and

finally emerges into a court which is glutted with tables and chairs that are in the process of making, a court in which are stacked boxes of empty beer bottles, in which are thrown discarded and infested matting, parts of broken machinery, and in which stand a dozen or more unmade beds of dirty servants. Withal men are shaving and making their ablutions and walking about in their bathrobes on a Sunday morning as the people pass through it into the church. And the church itself has no redeeming features either, except that it has a number of ceiling fans and one can at least keep cool.

On the hottest day of the year, when the official meteorological readings showed a maximum temperature of 120 degrees Fahrenheit, I actually counted ninety-four persons present, including children—not a bad record, even for an American congregation to live up to. Of course, the temperature was not yet at its maximum at that hour of the morning but it was steadily climbing up to it. Shamefully little have we missionaries done for this struggling congregation, and yet our presence and little help has given them great hopes. What could the Protestant community of this city not be and do if it had a church building of its own and could support a minister who could give his full time to the church?

Baghdad, Iraq.

HOW A NOTED EDUCATOR REGARDS IT

MANY are the kind words spoken about *THE OUTLOOK OF MISSIONS*. It has won its way into the hearts of thousands of our members. The women of the Church find it a most helpful periodical. The page entitled "The Quiet Hour" has been a source of blessing to many in their devotions. If only more of the laymen in our Church would subscribe and then take the time to read it.

Dr. William Mann Irvine, Head Master of The Mercersburg Academy, writes enthusiastically about our missionary magazine, and we quote his letter in full for two reasons: First, for the fine stamp of approval it places upon *THE OUTLOOK OF MISSIONS*, and, Second, as an appeal to the men of the Church to support it. The letter follows:

"Ever since the first number of *THE OUTLOOK OF MISSIONS* appeared you have been kind enough to send this publication to my address. I am so busy with my regular duties that only occasionally am I able to read the magazine. Whenever I look through it, however, it always gives me much inspiration. Have you presented a bill for our subscription during the years that are gone? Please inform me on this point because here at Mercersburg we wish to support your publication."

GOD'S VOICE

Note—When the distressing news was sent out to more than eighty young people that the Foreign Mission Board of the Southern Baptist Convention could not appoint them now, one of them wrote the following as expressive of her feeling. She headed it, "God's Voice."

How can I stay when God says GO,
 How can I believe He meant it so
 When the voice in my soul
 Will not take NO!

I hear on every turn the throb and ache
 of a lost world longing for peace.
 I hear day and night, the martyred Christian
 of nineteen centuries say GO.
 I hear the millions without Him say,
 "Come over and help us!"
 I hear the apostle Paul say, "I answered
 the westward cry, you answer the
 east."
 I hear the hopeless death-wail of the
 thousands that die an hour without
 Him.
 I hear the plea of hungry children, the
 sob of broken hearts.
 I hear the still, small Voice that urges so!

I feel the tug of lonely hearts, the rest-
 lessness of longing souls.
 I feel the agony of a dying Saviour that
 the world might have life.
 I feel the kinship of those other lives that
 He died to save.
 I feel the ache of diseased bodies, of
 empty minds and famished souls.

I feel the heartbeat of a lonely Geth-
 semane in an hour of darkness.
 I feel the inward Power of a mighty God
 —the pull to a divine task.
 I feel that I should wither here, with my
 heart throbbing there.

I know the money and opportunity God
 has given America, and the responsi-
 bility.
 I know that there are means—and the
 way is love and faith and prayer.
 I know it will be man's indifference and
 not God's purpose if I stay.
 I know that some day I must answer to
 Him if I do not go.
 I know that He wants me there—that life
 will not be full here.
 I know in my heart that I have to go—
 I know in this soul that He has willed it
 so—

How can I stay when God says GO.
 How can I believe He meant it so
 When the voice in my soul
 Will not take NO!

—Home and Foreign Fields.

THE HOME MINISTRY AS A MISSIONARY FORCE

Rev. John G. Wheen

DR. A. T. PIERSON once declared:
 "Today there are no distant lands,
 no foreign peoples: the whole world is
 one neighborhood; those who were afar
 off are brought nigh. Once to love one's
 neighbor meant to love him who lived
 next door; but now everybody lives next
 door—and by that law we must love the
 race of man." Of necessity, what I say
 will bear mainly upon that branch of our
 Missionary work which relates to the
 non-Christian races; but I hope that you
 will acquit me of any wish to minimize
 or to pass by the claims of God's Cause
 nearer at hand. Sixteen years of service

in the Mission Office have compelled me
 to think largely of the work and the
 workers on what we call our Mission
 fields; but I do not forget the twenty-
 four years spent in the midst of the per-
 plexities and activities of Circuit life and
 work in the country and in the city. I
 can honestly say that through all these
 sixteen years I have striven to look at
 our Missionary enterprises from the
 viewpoint of the Circuit Minister, as well
 as with the eyes of the Missionary Sec-
 retary. The experience which has come
 to me during these later years of my
 ministry has, however, strengthened in

me the belief that the true prosperity of the Church in the Homeland is best assured when the sympathy and support of our people are freely given to the work and workers in "the regions beyond."

1. *What, then, should be the place of Missions in the Life and Work of the Church?*

In missionary literature and missionary circles, in these days, we meet with certain statements, which, by reason of iteration and reiteration, have gathered the force and authority of axiomatic truth. One of these is to this effect: "Missions constitute the primary work of the Church." I do not propose to elaborate that statement. If there should be a lingering doubt in any mind as to its accuracy, I recommend a reperusal of the Scriptures, and especially of the New Testament. And I suggest that, concurrently with our Bible study, we should read such a book as Dr. Horton's "The Bible a Missionary Book." The man who has eyes to see and ears to hear can scarcely fail to catch the missionary purpose and plan which call and beckon from every page of the New Testament. But a study of Church History, tested and measured by the standard of Scripture, will make painfully clear to us that for a thousand years after the time of Constantine, the missionary spirit slumbered in the Church, and that even in the centuries which followed, the Church was but half awake to her missionary duty. It is true that ever and anon, through all those centuries, a missionary star shone out amid the gloom, and that with the dawn of the 19th century a clarion Call for world service began to peal through the Church. But even today the Church is not fully aroused to a sense of her duty and of her opportunity. In this 3rd decade of the 20th century we are still faced by the humiliating fact that two-thirds of the world's population are waiting for the Evangel, and that the remaining third, while professedly Christian, have for the most part failed to accept in its fullness the Christian message, and to become obedient to the law of Christ.

It is a notable fact that many of the

thinkers who have studied the problems of modern civilization are telling us that the cause of this failure lies largely in the apathy and lethargy of the Church, as a world evangelizing force and instrument, and that the solution will only be found when the Church goes back to the New Testament Ideal, and, in the spirit and power of the New Testament age, proclaims the world over the New Testament Evangel. This is the moral which Dr. Cairns enforces in his "Christianity and the Modern World." A masterly exposition of the way whereby materialism and rationalism have brought the nations into bondage, and are threatening moral and spiritual decay, unless challenged and defeated by the Gospel of the Kingdom.

He says:—

"It may be asked, What practical program has the Christian Church in the light of the new knowledge for the present situation? What can it contribute to the solution of this tremendous world problem? First of all the Christian Churches must set themselves with a *thoroughness and resolution hitherto unattained* to the evangelization of the world. In the light of the radical situation outlined in this book, this is the only way to a radical solution. In spite of prejudice, apathy, and scorn, the missionary enterprise of Christianity has already asserted its place as a world factor; but it has by no means come to its right, either within or without the Church. . . . It will become clearer and clearer as time goes on, that not only for the sake of heathen peoples, but for the sake of the higher races themselves, its success is a vital interest of humanity."

I would remind you that Dr. Cairns gave his book to the Church in the opening days of this 20th century, when no world war was threatened, and when the nations were pressing with eager feet up the pathways of peaceful progress and civilization.

Now turn to another book—a book inspired by the war, written in the midst of war conditions, while the nations writhed in agony, and the Church stood dismayed and almost paralyzed in the presence of the wreckage which had be-

fallen civilization, and while the whole world shivered and staggered beneath the blow that had fallen upon her. I refer to "The World and the Gospel," by J. H. Oldham. It is a book written under the conviction that the world's only hope is in the keeping of the Church of God, and that she must shake herself free from the spiritual lethargy which has come upon her, must set before her once more the Christian Ideal, must permeate every sphere of human thought and activity with Christian principle, must make the Christian Ethic regnant everywhere, must carry the Gospel to every land, and must not rest until the whole world is dominated by the spirit of Jesus Christ. This is Dr. Oldham's summing up of the position:—

"The Missionary movement is confronted with a great crisis. We have lost many lives full of promise; our material resources are gravely depleted, there is a great work of reconstruction to be undertaken at home. If under these conditions we had merely to return to the old life, we might well give way to despair. But the evangelization of the world is not primarily a question of resources in men or of money, but of spiritual authority and power. There are open to the Church possibilities of moral and spiritual renewal, which, because they can be measured only by the love and power of God, may be described as *infinite*. If such an inward renewal, born of a new faith and a new obedience, were to take place, it would far more than compensate for the losses that have been sustained, and would set free spiritual forces of world-conquering power."

At the close of the war, the British Prime Ministers, headed by Lloyd George, issued through the British National Laymen's Missionary Movement an Appeal, which was unique in its character and significance. In the course of that Appeal they said:

"The spirit of goodwill among men rests on spiritual forces, the hope of a 'brotherhood of humanity' reposes on the deeper spiritual fact of 'The Fatherhood of God.' In the recognition of the fact of that Fatherhood of God, and of the

Divine purpose for the world which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men."

The late Viscount Bryce, addressing a representative meeting of British laymen in 1920 on the subject of "The World Situation and the Gospel," said:

"This period of history is one of very great urgency and gravity. . . . Not only is the white man penetrating everywhere, but wherever he goes he is a destroying force. Not only are ancient faiths crumbling, but the moral foundations of custom on which the backward races lived in former times, have been removed. They have now nothing to live upon until and unless they are given the Gospel of Christ.

"I cannot think of any time in the history of the world when we have had phenomena of this sort. That is the reason why we ought to bend our minds to developing our work in every Mission field."

As we weigh the matured judgments of these recognized leaders in Church and State, are we not driven to the conclusion that the Homelands may expect to experience the much-talked-of Religious Revival only when the material and spiritual forces of the Church have swung into step with our Captain, and, under His banner, have marched forth, bent upon the Task of World Evangelization? As the Archbishop of Canterbury said not long ago:

"With increasing knowledge comes a deepening conviction that what matters most, that what ought to loom the largest, is the directly missionary work of the Church. Be quite sure that the place of missions in the life of the Church must be the central place and none other. Let people get hold of that, and it will tell. Secure for that thought its true place in our plans, our policies, our prayers and then—well, then the issue is God's, not ours."

2. The next point for consideration is: *That the true relation of the Minister to Missionary Work is that of Leadership.*

Here is another modern missionary axiom: "The minister holds the key to the Missionary problem."

I have known ministers to grow quite resentful when this consideration has been advanced. But looked at in a calm and serious spirit, we shall see that it is really a compliment of a very high order. It concedes to the Minister the right to hold the place of Leadership in the Church's greatest Campaign. And there is no hesitancy or uncertainty in the witness given by those best qualified to speak upon this phase of our subject. Hardly a missionary conference is held, or a missionary book published, but emphasis is laid upon the minister's outstanding relation to and responsibility in connection with the Church's Missionary policy and program. And it is in no censorious or unfriendly spirit that this is done, but under the pressure of an irresistible desire to secure the minister as an Ally and a Helper in this great Cause. Few men have better right to speak upon any phase of the missionary problem in the Homeland than Dr. Mott. His influence has helped more than that of any other single individual to turn the eyes of the Church during the last quarter of a century to the Harvest Fields and to quicken her sense of responsibility and opportunity for world evangelization. It was his book, bearing for its title the well-known motto of the Volunteer Movement, "The Evangelization of the World in this Generation," which sounded like a tocsin in the Church more than 20 years ago, and its clarion call has never ceased. And as he discusses the difficulties confronting the Church, he does not hesitate to lay upon the ministry some blame for the Missionary indifference and negligence within the Church. "The fundamental difficulty in the home field is the lack of missionary pastors. If the leader of a congregation is ignorant or indifferent or sceptical concerning the need and obligation of the Church to evangelize the world, it will not be strange if the same may not be said of the large majority of the members. A task so vast can be achieved only by a Church filled with the spirit of Missions. Therefore, if we are to have congregations abounding in faith,

self-sacrifice, prayer, and aggressive zeal, we must have clergy and ministers who have caught the Vision of a world evangelized, and whose plans, utterances, prayers, and activities are under the commanding influence of that Vision."

Again, "Who can doubt for a moment that if the leaders of the Church at home really desired to have the world evangelized in this generation, and set themselves to bring the hosts of God up to the task, it would be accomplished? . . . While the call to evangelize was addressed to the whole Church, a special responsibility rests upon the home minister, because he has been divinely appointed to lead the forces. He holds a key position. If he lacks the missionary spirit, if he is not fully persuaded that the Cause of Missions is the Cause of Christ Himself, his Church will not be missionary."

Ultimately this conviction took concrete shape in another book, which Mott entitled, "The Home Ministry and Modern Missions." It is a powerful book—clear in its purpose, studded with illustrations and facts. Irresistible in its reasoning and conclusive in its verdict. Every minister might profitably keep it among the books which are to be read not once only, but twenty times.

"The real problem (says he) of foreign missions is in the home church, and, apart from the ministry, it cannot be solved. . . . At times when the Church made her greatest missionary advances, the ministry was putting forth its whole strength to extend her sway. So, too, when there have been periods of neglect and indifference concerning the world plans of Christ, the ministry has been showing a lack of enthusiasm on the subject. It is not a question of location or of special natural ability. Whenever you find a ministry with overflowing missionary zeal and knowledge, you will find an earnest missionary church."—*The Missionary Review of Australasia*.

TO THE SUPERINTENDENT

Did you receive the complimentary copy of the *Picture Sheet of Our Missionaries in Japan*? If not, write the Board of Foreign Missions.



KISKIMINETAS MISSIONARY CONFERENCE COMMITTEE, LEADERS AND SPEAKERS

From left to right: Front row—Rev. Ernest N. Evans, D.D., Rev. H. H. Wiant, Rev. Taisuke Taguchi, Rev. Emory M. Dietrich. Second row—Miss Elizabeth Zimmerman, Rev. F. C. Seitz, D.D., Rev. A. B. Bauman (Chairman), Mrs. H. N. Bassler, Prof. W. H. Kretchman. Third row—Miss Margaret P. Lemmon, Miss Catharine L. Nau, Rev. A. V. Casselman, D.D., Miss Mary E. Gerhard, Mrs. Annetta H. Winter and the Registrar.

THE SUMMER MISSIONARY CONFERENCES

A. V. Casselman

THE Summer Missionary Conferences of 1924 were, in many respects, the most successful that we have ever had. A number of circumstances combined to make possible this desired result. The topics of study this year were not only very interesting, but also particularly timely. The Home Missionary theme of "Race Relationship" was of peculiar interest to our Church this year, with its problem of Japanese and Hungarian Missions. The foreign theme of "China" was also of especial interest because of the fact that we are about to celebrate the Twenty-fifth Anniversary of the founding of our China Mission. Then, too, the growing interest in Religious Education in general has stimulated interest in Missionary Education in particular.

There were some characteristics especially noteworthy in all of the Conferences this summer. In the first place, there was a splendid attendance at every Conference. The records of the Conferences show that the combined attendance at all of the classes and meetings of the Summer Conferences this year total almost sixty thousand. To have had study classes and special services attended by so great a number of people is, in itself, no small achievement in Missionary Education.

Another characteristic of the Conferences this summer, which merits particular attention and which is, perhaps, the most important of all, was the amount of real class work accomplished by the delegates. There were fewer visitors and fewer day registrations this year than

last year. The Conferences are no longer made up of people who come and go. They are composed increasingly of delegates who come for the express purpose of taking a real course of instruction.

The number of delegates who actually enrolled and attended the mission-study classes is nineteen hundred and seventy-six. The class records of all of the Conferences reveal the fact that the attendance at both the Home and Foreign Mission classes, requiring two study hours, was more regular and more nearly perfect than ever before. In fact, at two of the largest Conferences there was a variation of only three or four a day in the first and second class periods right through the entire Conference. To have had this number of picked representatives of the churches, for the most part young people, attend the two mission-study classes, one on Home Missions and one on Foreign Missions, studying these subjects intensively for six days, is of supreme importance and significance to the Church. Here is potential missionary leadership in training for future service. This is, indeed, the crowning achievement of the Missionary Conferences of this summer.

Another pleasing characteristic of the Conferences this year was the fact that more congregations were represented by specially selected delegates. The time has gone by for large popular delegations from a few large churches, making up the majority of the personnel of the Conference. The Conferences this year were made up of comparatively smaller delegations from a larger number of congregations, the delegates having been especially chosen to represent a definite church organization and assigned the duty of bringing back to that organization the best things of the Conference for the particular work in hand. A great number of congregations were represented this year that had never had a delegate before at a Summer Missionary Conference. This insures the fine result of having the benefits of the Conferences spread more thoroughly and intelligently throughout the Church.

As was true of the Conferences last year, so also this year—they were pre-

dominantly composed of young people. The presence of so many young people of the Church for the purpose of being trained for missionary leadership is one of the finest prophecies of the real success and value of these gatherings.

Another common experience of all the Conferences this summer was the presence of Professor George W. Richards, D.D. Dr. Richards made several addresses at each of the Conferences. No one personal conference feature was of more value than the presence of Dr. Richards with his interesting and informing messages concerning our missionary operations as he saw them in China and Japan last year. To attend all of our eight Summer Missionary Conferences is no small task or sacrifice for a man as busy as Dr. Richards; but we doubt whether he has ever reached and influenced so large and representative a body of the young people of the Church as he did by his presence at the Conferences this summer.

When we come to consider the things that distinguish the individual Conferences, we are met with a very interesting lot of material, most of which must be ruled out for lack of space to record it here. The Frederick Conference was the largest by far that has ever been held in that section of the Church. Everybody was delighted with the result. This result was obtained, for the most part, by individual testimony of the delegates of last year. There is no more comfortable place in the Church for a Conference than Hood College. The Frederick Conference was especially favored in that the Conference of the Foreign Mission Board with its missionaries was held in connection with it. This assured the presence at Frederick of all of the leaders of the Foreign Mission work of the Church. The delegates went home enthusiastic for an even greater and better Conference next year.

Bethany Park began in its new location as a definite missionary Conference last year, when the number of delegates was sixty-three. This year the registration was increased to two hundred and seven. This is a record unequaled in the history of the Summer Missionary Con-

ferences. All of the delegates were delighted with the splendid program and work of the Conference. The Bethany Park Conference has established itself firmly and successfully in the Mid-West Synod. Incidentally, no Conference of the whole number had a better time generally than that of Bethany Park.

The Newton Conference was handicapped this year by the unsettled condition of affairs at Catawba College. The Conference was held in the old Catawba College building, which was somewhat of a handicap, but the records show that while the general attendance was not as large as last year, nevertheless the class work of the Conference was as good as ever. With the prospect of a fine new location for next year, this Conference will, no doubt, go on to bigger and better things for the Church in the South.

The Kiskiminetas Conference was larger and better than ever before. It is not a question of much growth now for Kiskiminetas. It is a question of securing a more varied delegation. At the conclusion of the Conference, the various classical delegations organized for the purpose of securing a representative next year from every congregation in the Pittsburgh Synod. This is the only Conference that has thus organized, and we doubt not that splendid results will be obtained next year.

The Mission House Conference fought its way to splendid success through the fiercest army of Wisconsin mosquitoes that ever appeared on the field of battle. The Mission House accommodations, as usual, were taxed to the limit. For the first time this year the Mission House Conference tried the plan of having two mission-study hours and everybody was delighted with the result. The Mission House Conference has more definite classes than any other of our Summer Conferences, and in some respects, it does the finest educational work. A very definite curriculum is published and a Dean is appointed to have charge of it. The music of this Conference is of exceptional worth.

The Tiffin, Lancaster and Collegeville Conferences are in a class by themselves.

They are the largest Conferences, being practically equal, with Tiffin having a shade better record in attendance this year. They are alike in the fact that they completely fill the accommodations provided by Heidelberg University, the Lancaster Theological Seminary and Academy, and Ursinus College. For the first time at Lancaster this year, the classes were so large that it was impossible to accommodate them in the Seminary and several of the classes had to seek larger class rooms in the college. All of these Conferences this year were made up of a more varied delegation than ever before. Many congregations in the Eastern and Ohio Synods which had never been represented at a Summer Conference before sent delegates to these Conferences this year. This was particularly true of the Tiffin Conference. For these Conferences next year, there must be worked out a very systematic and definite plan of registration whereby the Eastern and Ohio Synods may be represented by a particularly well chosen lot of delegates.

The success of the Conferences this year is due in no small measure to the earnest, hard-working, enthusiastic Conference chairmen, by whose efforts the Conferences were so skillfully managed. It is impossible in the space allotted for this article to make mention of the instructors and leaders and speakers of the various Conferences. We can only state that never before in Summer Conferences have instructors worked so hard, or taught as many people as those who gave their labor so freely this year. The thanks of the entire Church are due to these people, who prepared for their work in the Conferences so conscientiously and so faithfully and rendered their services so freely and so well. Taken all in all, there was more serious study and work done at the Conferences this year than ever before, and there ought to flow back to the churches a stream of missionary knowledge and purpose which will prove to be a great source of assistance to all of the congregations in their efforts for the extension of the Kingdom, both at home and abroad.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

BRYN MAWR COLLEGE AND THE WOMAN IN INDUSTRY

THE idea of a Summer School for Women in Industry was nothing short of an inspiration. For it we are indebted to President Emeritus M. Carey Thomas, of Bryn Mawr College. In the summer of 1921, such a school was opened and it has been in successful operation each summer since that time. The registration has averaged over one hundred. During the past summer the women came from 24 states; represented 11 nationalities and 20 trades. Among the students were 14 textile workers, 18 garment workers, 4 telephone operators, 1 glove worker, 4 shoe workers, 2 candy workers, etc. The students are women who work with the tools of their trade and do not include supervisors, saleswomen or clerical workers.

In America, Bryn Mawr College is the pioneer in establishing a resident school for women workers. Amherst College has been conducting educational classes for workers in near-by towns; in England and on the Continent workers' schools have been held for a number of years, but Bryn Mawr has put the genuine college spirit into the two months' course of study. Imagine the contrast between the sweaty day in an oppressive factory and the same number of hours in the class room or on the campus of beautiful Bryn Mawr College! At the end of a summer a garment worker was heard to say, "I can go back to my job with a new feeling. If I continue to sew on buttons for the rest of my days, I will have something to think about."

One of the questions which disturbed the group responsible for the school was whether the women would become dissatisfied with industry and want to leave it for teaching or some other line of work. The fear was found to be without foundation. Instead of desiring to make a change the women are keen to get back to their work because they have acquired

a truer insight into the problems of the industrial order and have found ways by which they may increase their influence and add happiness to their own and to other lives.

The curriculum for the first year students is as follows:

Modern Industrial Society—4 hours a week.

English Composition—2 hours a week.

Hygiene—1 hour a week.

A choice between work in the divisions of Literature, History and Art, or Elementary Science—4 hours a week.

The selection of students, the special features for the course and the financing of the school are carried by means of organized district committees composed of Bryn Mawr alumnae, workers in industry and other interested persons. Through the work of these committees interesting features have enriched the regular course of study. During the season just closed there were two forums—one on Trade Unionism and the other on Legislation for Women with a series of talks on national and international questions. Leisure hours were filled with tennis, swimming or folk-dancing, nature study trips or the reading of poetry or plays. Work with the telescope on clear evenings was arranged by the Science Department. An active Health Department carried on a constructive program through medical examinations, treatment and corrective gymnastica. The co-operative store and the school paper *Shop and School* had their place in the community life. Among the events of the summer were an Independence Day celebration, a symbolic festival on International Peace and a lantern ceremony in the cloister at the end of the school.

The work of the summer is extended through classes organized by students or members of the district committees.

In a pamphlet entitled *New Patterns*,

we read: "Our present day educational system has not yet discovered patterns which humanize knowledge and make it available to thousands of industrial workers who are eager to learn. The teachers and students who are attempting to work out new patterns must be pioneers."

To assist individuals or groups of people to a true view-point and a wider horizon of life is the test of Brotherhood. The Bryn Mawr Summer School for Women in Industry is an "Adventure in Brotherhood."

STUDENTS FROM FOREIGN COUNTRIES

THE ten thousand foreign students in American colleges and universities offer one of our greatest opportunities for Christian helpfulness. These students are preparing themselves for service in their homeland. When they leave America they will carry with them an ideal—an American ideal. Whether that shall be made up of material or Christian aspirations depends upon their associates. These students give us ten thousand opportunities to make "unofficial Christian missionaries." Many of them are homesick and lonely women and men who need friendship. They need to have someone sit down and talk with them, not to them.

Foreign students are found in nearly every state of the Union. Large numbers are in centers of population, but there is hardly a college without one or more. Wherever the foreign student may happen to be there should be a committee or a group ready to see that homes are open to him and the right connection formed. There are homes in this country which are known the world over for the friendships they have shown foreign students.

The foreign student who becomes a Christian in America goes back to his own country equipped with the language, customs and backgrounds of his people—everything necessary to present an understandable message of the live faith he has found in America.

WE INTRODUCE

The girls of the Missionary Guild are expressing great pleasure in their interesting leader, Mrs. Annetta Winter, and are looking forward to meeting her. This introduction is taking place in this issue. I take pleasure in saying: "Girls, your leader is speaking to you in your column. Show her that you appreciate her help by writing about the things she tells you to do and other things in which you need help."

Mrs. Winter has had an unusual amount of experience in Christian service. It began in Heidelberg University when she was President of the "Y" and continued during the years she spent with her husband, in the Language School at Nanking, China. When she was about to begin her active life as the wife of a missionary her husband met his death in Tungting Lake, after which, with a tiny



MRS. WINTER AND MRS. ONO AT THE WILSON COLLEGE CONFERENCE

baby, she returned to her home in America.

Mrs. Winter has unusual power and charm as a public speaker. The need for missions in China will take on a new meaning for the girls of the Missionary Guild. With the new leader recently returned from China and the former leader, Miss Iske, just gone to do evangelistic work in China and this year of study on that disturbed country—there will surely be great things in store for the Guild.

AMONG THE WORKERS

Mrs. O. H. E. Rauch, Thankoffering Secretary of Eastern Synod, formerly of Easton, has accepted the position of College Hostess at Ursinus College, Colledgeville.

Miss LaRose, daughter of the late Rev. E. J. LaRose, of Philadelphia, has become director of the Children's Work at the Bethel Community Center. As a volunteer worker for the Center Miss LaRose has had much experience with Jewish children. She takes up the work with enthusiasm and understanding.

* * *

Mrs. B. B. Krammes, President of W. M. S. of General Synod, was one of two teachers at the Detroit Missionary Institute, held in the Central Methodist Church, September 22-26. She taught the book, "Of One Blood," by Robert E. Speer.

The foreign mission book, "China's Real Revolution," was taught by Miss Laura F. Boyer, of New York City.

A Missionary Pageant, "The City Beautiful," was given in connection with these meetings, participated in by representatives of various denominations.

The Detroit Missionary Institute is conducted by the Woman's Interdenominational Missionary Society of Detroit. Its object is to promote helpful co-operation among the women's organizations of the various churches of our city.

Mrs. F. W. Bald represents our Denomination upon the committee of arrangements.

* * *

Mrs. W. H. Wotring, of Nazareth, Secretary of Life Members and Members in Memoriam of East Pennsylvania Classis, has been touring the Pacific Coast and visiting missions of our own and other denominations. Dr. and Mrs. Wotring have spent the entire summer in the far West. It will be remembered that Mrs. Theodore Vogel, who contributed the excellent article entitled "Wanderings in Washington," August, 1923, is the daughter of Dr. and Mrs. Wotring. The homeward journey included stops in many parts of the picturesque Canadian Rockies.

* * *

While enroute to Akron to fulfil a speaking engagement, Miss Esther Sellemeyer became very ill with a sudden attack of sciatic rheumatism. The Decatur, Ind., paper of August 23rd, says, "Miss Esther Sellemeyer, the well-known missionary, is suffering from sciatic rheumatism, with which she was stricken a few days ago while visiting for a day with another missionary at Robertsville, a suburb of Canton, Ohio. Her father, A. N. Sellemeyer, left Decatur at noon to assist her in returning to Ft. Wayne where she will be taken to the hospital for treatment."

A GREAT DAY—MOBILIZATION DAY FOR WORLD JUSTICE AND WORLD PEACE—NOVEMBER 11

As a mental preparation for the event, we desire to call attention to two articles in the *Survey Graphic* for August. "We Must Not Secede from the World," by Henry T. Allen, Major General U. S. Army; and "The Peril of Ignorance," by John F. O'Ryan, Major General U. S. Army, Reserve. We cannot afford to come to the day with mind and heart unprepared to follow the services.

EVERYLAND

The publishers of *Everyland* announce that the special offer of "Five names for Five Dollars" will continue until January 1, 1925. Please note that five names must be sent at one time.

NOTE AND COMMENT

Mission Band leaders and teachers will find valuable suggestions for their work in the article "The Organization of the Kindergarten," by Bella H. DeComp, kindergartner in our Japanese Mission, San Francisco.

* * *

Few women possess power to attract followers like Mrs. Henry W. Peabody. A good audience is almost a foregone conclusion when her name appears on a program. We know of no woman who has initiated and carried forward stupenduous movements in unbroken succession such as Mrs. Peabody has carried. Her remarkable missionary tour of the Orient seems but a few short years ago, but since that time she has been plunged in two major Christian enterprises: the endowment of the Women's Christian Colleges of the Orient and the crusade for Law Enforcement.

In this issue Mrs. Peabody speaks to us in a message entitled "A Call to Christian Women." Our Woman's Missionary Society has put its endorsement on the movement for Law Enforcement, but every individual woman must speak and act if it is to be an accomplishment.

* * *

The work of the Children's Bureau of the U. S. Department of Labor is closely related to Home Mission thinking. To provide a Christian home for a homeless child is the highest form of service. A recent release of the Children's Bureau says that one-third of the homeless children under the care of public or charitable agencies have found foster parents who have taken them into their own homes. The number of children in foster homes is estimated at 70,000.

* * *

For several years Cornell University has had an intensive course in agriculture for the benefit of the New York Indians. The Indians in council select their students and their progress is watched with keen interest.

* * *

There are seventy-five or more Indians living in Philadelphia. For mutual benefit, they recently formed an Indian Athletic Association.

A CALL TO CHRISTIAN WOMEN

Mrs. Henry W. Peabody

We pray "Lead us not into temptation, but deliver us from evil."

Are we prepared to vote consistently with that prayer and to influence others to vote? The test is before us. The remedy for present wrong conditions in America is in our hands. *Christian women hold the balance of power today.* Church members form the majority of the voters and women make up the majority of church members.

The campaign of the Woman's National Committee for Law Enforcement has begun. It is educational through its text book, "Save America," which every Christian woman should have in order to know the facts and present them effectively to groups of women she can reach. It will change public opinion and influence those who have been misled by the enormous propaganda of the liquor men.

This is a campaign of personal influence in the family, church and community. It is a campaign to elect only men in the nation and state who will enforce law. It is a campaign to keep the present laws until the Eighteenth Amendment has had a fair chance. It is a campaign for righteousness against all the powers of evil. *Will church women dare to shirk their duty and responsibility?* "Bad men are elected by good women who stay at home from the polls." The time is short. Have you registered? There are dangerous elements at work. Let us be at the primaries. Let us go to the polls and let us not go alone to secure "Allegiance to the Constitution; Observance of Law." To do this we must present this cause and the literature at our fall meetings throughout the country.

 THE MONTHLY MISSIONARY PROGRAM

"Max Was Homeless," is listed as a leaflet in the Program Packet and according to the suggestions in the Outline should be used with Program III in "Adventures in Brotherhood." The story is found in this issue instead of the Pro-

gram Packet. As an enrichment to the program we also desire to call attention to the articles "Bryn Mawr College and the Woman in Industry" and "Students from Foreign Countries." In connection with "Adventures in Brotherhood" we recommend the story "An Industrial Miracle and How it Happened," by Arthur Nash, price 5 cents, The Murray Press, 176 Newberry Street, Boston.

A MASTER STROKE

EXACTLY three months ago a group of women were sitting around a long table in the Administration Building at Cedar Crest College. The morning devotions were finished. While waiting for the business of the day everybody was silent and thoughtful. Thoughtful because at the prolonged session of the previous night they had not been able to decide whether or not to give \$25,000 of the Thankoffering for a Girls' Dormitory at Catawba College. The soft voice of a southern woman broke the stillness. "Something came to me during the night—may I read it?"

"Last night I lay asleeping, there came a dream so fair,
I saw Catawba College standing new at Salisbury, there,
I saw the happy maidens, as they studied, played and sang,
And ever through their happy songs, one strain insistent rang—
I saw them as they graduate, well fitted for life's work,
I saw their glowing faces held no thought of tasks to shirk,
I saw them take their places in the G. M. G. and 'S,'
In home and town and state I saw they gave their very best.
I heard the strain insistent as it was borne to me—
'Hosanna! All these blessings come from W. M. S. to me!'"

The verse turned the day for the girls' dormitory. Catawba College will have among its buildings a THANKOFFERING BUILDING wherein the strain shall be heard "These blessings come from the W. M. S. to me!"



GUILD GIRLS AT THE BETHANY PARK MISSIONARY CONFERENCE

FAREWELL PARTY FOR MISS ISKE

"Ping Ang" (Peace be with you) was the Chinese greeting required of each guest at the door of the C. E. Cottage, Bethany Park, Indiana, on the afternoon of July fifteenth, when the Guild girls at the Conference held a farewell party honoring Miss Iske, former Secretary of Guilds. Chinese decorations, games, and contests created the oriental atmosphere; these were planned to acquaint Miss Iske with the life in her new home in China. Two groups, representing Yochow and Shenchow, were formed for the contests.

Following the games Miss Irene Schapper, of Jeffersonville, Ind., expressed the appreciation of the Guild Girls for all that Miss Iske had done for them. Miss Iske responded with thanks for their co-operation and urged them to work even more zealously in the future. Miss Carrie Kerschner, Mrs. Abram Simmons, Mrs. Charles Neireiter and Mrs. Annetta Winter also spoke briefly, after which refreshments were served.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

Illustrated Chapters from

1912

FIRST THANK OFFERING MESSAGE

Annie M. Blessing, Secretary

"It is hoped to gather enough Thank Offering to complete the Chapel at Lakeside."

Month of Ingathering—March



LAKESIDE CHAPEL



ZIEMER MEMORIAL, YOCHOW, CHINA

1913

Three Silver Jubilee Church-Building Funds

1914

First Special Thank Offering Service Prepared

1915

Action taken to divide the Thank Offering between Home and Foreign Missions

1916

*Completion of Ziemer Memorial Building
Deaconess Work Emphasized*

PROGRAM 1924-1925

COMPLETE SCHAFF BUILDING PLEDGE

SUPPORT OF THREE AMERICAN AND THREE HUNGARIAN DEACONESSSES. ELVIRA S. YOC SCHOLARSHIP FUND, GIRL DORMITORY, CATAWBA COLLEGE, INTERDENOMINATIONAL WORK IN HOME FIELDS.



MRS. IDA HARSANYI, HUNGARIAN DEACONESS

The Thank Offering Story



SCIENCE BUILDING, SENDAI, JAPAN

PROGRAM 1924-1925

COMPLETE THANK OFFERING HOSPITAL

SUPPORT OF ZIEMER MEMORIAL SCHOOL, ELVIRA S. MCKEY SCHOLARSHIP FUND, BARNHOLT MEMORIAL RECEPTION HALL, CHRISTIAN LITERATURE FOR FOREIGN MISSIONS.



WOMEN EVANGELISTS' CONFERENCE AT SENDAI



COMMUNITY HOUSE, SAN FRANCISCO

1917

Thank Offering ingathering changed to November.

Mrs. A. K. Zartman elected Secretary of the Department.

\$17,157 Thank Offering for triennial, 1914-1917.

An artistic and spiritual Thank Offering Service presented at a public meeting directed by Mrs. Edward F. Evemeyer.

1917-1920

An abundance of Thank Offering Literature prepared by the Secretary. The Department shows encouraging promise. The \$50,000 mark is passed.

1920-1923

The completion of the Thank Offering Community House at a cost of \$43,000.

Intensive work toward a Thank Offering Hospital, Yochow.

Thank Offering for this triennium, \$

MAX WAS HOMELESS

IF you have ever experienced hunger, you will be able to appreciate a piece of bread; if you have ever experienced being without a home on a cold winter's night, you will know what it means to have a comfortable bed. I sat with my tracts at the door of the Mission Home to give to the laborers coming home from their work something to read. Presently there stood before me a young man who looked at me as though he had known me for years. He was a Jew. We opened a conversation, and I soon learned that it was "Max" without a home, without bread and without shelter. It moved me considerably. Without hesitation I extended to him a room in the Home. He was unable to understand this manner of hospitality. He asked me if I were a Jew also. "No," said I, "I am not a Jew, but I love the Jews." Well, I arranged for a bed. Max helped along in doing so. Our "mother" had prepared some coffee and Max was no longer without bread or without shelter.

Before we retired, as he was sitting in my study, Max endeavored to seek the key which might reveal to him our Christian love. Timidly he said, "Why do you treat me so?" What should I say! I allowed the Lord to speak and cited the word of scripture, "'What ye have done to the least of these my brethren, ye have done to me.' This is what Jesus Christ, the Savior of the world, King and Messiah, said." Tears moved his eyes, and he endeavored to kiss my hand, but I defended myself. Then we bowed our

knees. I remember now that the young Russian Jew repeated the words after me. I was exceedingly happy. At the close I said, "In the name of Jesus Christ." At first it seemed as though he was unable to speak these words, but they did come from the lips of this homeless, breadless, shelterless Jewish man. It must have been the first time.

Max slept good. The coffee in the morning was fine. He went away looking for work. I prayed that he might find work, and what I added in my prayer I'm sure you will know. O love what a golden ray of sunshine can penetrate the human heart.

We had a meeting for the Jews. About 8.30 P. M. a young man in working clothes, holding a large whip in his hand, entered. I really could not believe my eyes. It certainly was Max. I called from the platform, "Is that you, Max?" And he answered, "Yes." And now listen. Max had found work the same morning after he had left our Home. He had occasion tonight to drive up with his wagon to greet us. Certainly we were very much pleased. Max had said that he had been out of work for months, but since I prayed with him, he found work immediately. Certainly, Max, it was in the name of Jesus Christ.

The story gives me no comfort until I know that Max has given his heart to the Lord. There is only one thing that can move him: the message from the cross can turn any heart.

W. D.

THE MONTHLY QUIZ

1. *A verse worth \$25,000 to a college—read the verse.*
2. *A unique summer school—where and for whom is it held?*
3. *What in Chinese is "Peace Be With You!"*
4. *What two persons especially tie the G. M. G. to China?*
5. *Give the number of foreign students in American colleges.*
6. *In what way is November 11 taking on a new meaning?*
7. *Cornell University does what special thing for the New York Indians?*
8. *What is Mrs. Peabody's special message?*
9. *About how many children are in foster homes in the United States?*
10. *Who is the new worker at Bethel Community Center?*

THE ORGANIZATION OF THE KINDERGARTEN

"I DON'T care to have my child attend a kindergarten. I don't want her to learn to waste so much time." This was the startling response once made to me by a young mother. Such an attitude toward the kindergarten is becoming rarer, happily, due to a more general understanding of its aims and purposes. Surely, the women of the Reformed Church who have so generously made possible the kindergarten of the San Francisco Community House must hold quite the reverse of such an opinion. However, the scope of the work changes from year to year; greater insight is gained as to its possibilities and responsibilities; there is a better appreciation of its importance and place in the educational system. Therefore, it may not be amiss to outline what the kindergarten is now trying to do for the pre-school child.

Nature has made the young child pre-eminently a playing child. Many wise men have undertaken to evolve theories as to the origin of the play impulse. It is nature's law of growth whereby she insures the exercise of the big muscles so necessary at this time, the development of co-ordinations, the manipulations and experimentations that lead to a knowledge of the environment, and the many social experiences that prepare the young child to live with his fellow man. Joseph Lee, in "Play in Education," calls play the "serious business of childhood." "It is the child's nature reaching out for fresh worlds to conquer. It is like chemical reaction; in it the child's nature leaps out toward its own and takes possession."

Can you imagine a young child without play things? By play things, let us not limit our thought to ready-made toys. It is conceivable that a child may have a complete and wholesome play life without one commercial toy, but he must have play material. Sticks, stones, animal pets, rags, sand, flowers, paper, water, string, seeds—these are his natural play things. The greater the amount of suggestive material by which a child is surrounded, the greater will be his growth through play, all other things being equal. The modern kindergarten has lengthened its

list of play material to include any media which have any play value for the child.

Since the child at this period is concerned so largely with material, the kindergarten work is organized around different material "centers" which call out different kinds of play activity. We have the carpenter center, the doll corner, clay table, large blocks, "library" table, paper construction and drawing center, etc. When the child arrives at the kindergarten in the morning, it is his privilege to go to any center that calls him. "Call" is such an appropriate word to use in this connection. When one watches a small child in a room with attractive material, one sees him make immediate and involuntary response, if under no restraint, to the sand when it calls, "Come and pat and mold me"; or to the blocks, when they say, "Pile me up and knock me down"; or to the baby doll which cries so irresistibly to the little mother, "Rock me to sleep."

Often a mother who brings a child to school late in the term is much concerned because he does not "make something pretty as the other children are doing." He scribbles on the blackboard, snips tiny pieces of paper, or carries piles of blocks meaninglessly from one end of the room to the other. The mother feels he is making a very poor showing as compared to the other children, and is wasting time generally. But the teacher is not so concerned. This is the natural response a child makes to new material. Indeed, it is a very valuable stage of manipulation from which the child gets many new sensations. Sooner or later, it will lead into experimentation and construction. After Kazua has covered the board with scribbles and scrawls from the sheer joy of exercising the big muscles, and has gotten some control in drawing the chalk from "here to there," he will begin to make something with conscious intent, and he will be embarked on what seems to be a more definite art career. It has been observed that the muscles used in manipulating the sand, clay, big blocks, etc., are the same ones used in writing. Valuable co-ordinations

have been made in the activities Kazua's mother thought a waste of time.

The children play at the centers usually for half of the morning. They are free to change whenever they desire. Children who have reached the stage in which they use the materials as means of expression, sometimes find the necessity for visiting many centers in one period. Masaka, who has been playing in the doll corner, goes to the table to cut paper napkins for her dollies, and to the sand table garden for a bouquet. Hideo completes his block boat, colors a gay flag for it, molds innumerable clay apples for its cargo, or cuts strange looking paper fish to stock his lake.

But where does the teacher function in a "free" kindergarten where the children are allowed to play where they like, make what they like, and select any material that appeals to them at the time? This is the question that is often asked. The teacher has already had a part in the selection of the material. The more alert the teacher, the better able she is to see play possibilities in new materials.

When the child is working toward the solution of his own play problem, he has little need of the teacher. But when he is about to abandon the play because of too many difficulties, it is the teacher's place to make suggestions or sometimes to show him the way to solve the problem. Sometimes the play is unsuccessful because of the child's faulty imagery. Tomaysha makes an engine with the engineer's cab in front. The teacher seizes the moment to show Tomaysha a picture which may lead to a better representation, or she may take the children for a walk where they may watch the trains go by and Tomaysha will be sure to note where the engineer sits. When little Yuri draws a bird with four legs, the teacher takes her to a window or into the yard where they may count the legs of the accommodating sparrow who is sure to be passing. Sometimes, when Masoa can't find a way to fasten the corners of his box, the teacher calls the group and all discuss "ways and means." In short, she is the guide and director, not in the old sense of planning each period in detail, or of making models to



MRS. BELLE H. DECAMP

be reproduced, but in the sense of seeing the educational possibilities of every activity in which the child engages and directing the play toward their realization; helping the child form standards of workmanship and conduct; enriching the play life in general.

Anyone who has worked with small children has struggled with the "I-want-to" problem. "I want to be the store-keeper." "I want to pass the crayon." "I want to be chosen for this, that, and the other." We have expected too much self control in social situations from little people who are necessarily so individualistic. The kindergarten is organized to have as few occasions as possible when the child must restrain his natural desire to "do the thing this minute" and patiently wait his turn. To be sure, in every social organization, each member must be mindful and fair with the other members, but we must realize that social adjustments come slowly, and until the child has learned some social control, it is not fair to put him in situations which call for too many inhibitions.

Often children form groups of their own accord to further their play ends. One naturally assumes the leadership and the others do his bidding, or two or three will work together harmoniously on different parts of the same project. This is the best kind of social training. When Kiako and Agina have made a fire engine, the group recognize their right to say who shall ride. The ones not chosen

may watch the play if sufficiently interested, but if not, they may seek other fields.

But no matter how individualistic the play of the first part of the morning, it is usually followed by a definite group exercise which is one of the most valuable experiences of the day. When one has created anything from a scrap book to a boat in which the whole class may ride, or from a chocolate cake to a sonnet, one wants the approval of one's fellow men. So, in the kindergarten, the group is formed, each member bringing what he has made. The children discuss Taneka's paper dolly. "What do you like about it?" "How can she make it better?" Two important questions leading, on the one hand, toward the joy of the groups' approval so necessary to the little worker, and on the other, to new goals to be reached in future work—that divine discontent that makes for progress.

Above all, the organization of the kindergarten day is flexible. All children do not want to burst into song at precisely ten-thirty each day, or to fold paper from eleven to eleven-twenty. What each one wants is an opportunity to "play out" his ideas—to express himself. We have found that we can trust the lead of the play impulse—indeed, we must. There is ever deeper significance in Christ's words, "A little child shall lead them."

BELLE H. DECAMP.

NEWS NOTES

Mrs. Irma Moore Hoobler was the organizer of the Girls' Missionary Guild at St. Peter's Reformed Church, Germano, Ohio. Miss Ruth Spence is the president.

* * *

Israel Reformed Church, Paris, Ohio, has a new Mission Band which was organized by Miss Bertha Graber, their Classical Secretary of Mission Bands. Lillian Meiser is the leader of the Band.

* * *

During August, Guilds were organized at Zion's Reformed Church, Prospect, Ohio, and at the First English Reformed Church at Freeport, Ill., by Mrs. Annetta H. Winter.

Literature Chat

CARRIE M. KERSCHNER

"LAST call" for thank offering material. The new play entitled "The Upward Trail," by Mrs. A. K. Zartman is priced at 10 cents each, 6 for 50 cents. All who are familiar with Mrs. Zartman's delightful style of writing will be glad to learn that she has again exerted her ability in the interest of the Thank Offering. For announcements concerning other Thank Offering material consult the July and August numbers of THE OUTLOOK OF MISSIONS.

We are not yet advertising our China material, but cannot refrain from calling attention to "Chinese Fairy Tales," by Olive M. Bucher. This book will prove a most acceptable Christmas gift. Price 75 cents.

"Topsy Turvy" is a Chinese play for children and has been written by Annetta H. Winter, our new G. M. G. Secretary. The price is 5 cents. All will be delighted with the play. Costumes for it and other plays are available at 416 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Are you planning to use the Picture Packet? Price 20 cents. Pattern Packet 25 cents. A combination of the two or the "Handwork" packet sells for 40 cents postpaid.

* * *

Program 4

"Adventures in Brotherhood"

Use the discussion method in this program. Topics for the discussion are listed in questions on pages 5 and 6, and on page 10 of Program Helps. Use the Jewish leaflets in the packet with pages 152-156. Christ was a Jew. Are you trying to repay the debt you owe to Him by doing for "the least of these" at this season of the year?

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

ADVENTURES IN BROTHERHOOD

Chapter III

GIRLS, let's resolve to make our meetings on this new book especially interesting. To do that we must vary our programs from month to month. Here are some suggestions for Chapter III.

I like to invite people to the meetings—it makes them so much more anxious to come. Let's use a poster this month. Paste pictures of various kinds of food as a border for the poster. In the center ask "Who feeds the world?" The place and time of the meeting may be designated at the bottom of the poster. Toy rakes, shovels and various tools may be substituted for the pictures of the food. The question in the center should then be, "Who does our work?" One of these posters will help to make the girls think of how dependent we are on our foreign-born laborers. Realizing our dependence, we are more anxious to help these strangers who are living among us, and doing our work.

For the discussion of naturalization, one can find some apt examples of the inadequacy of our present system of naturalization in the article "As Citizens Thereof," in the *Saturday Evening Post* of July 19, 1924.

Since we are helping to support Christian work among the migrant cannery workers, the part of the chapter dealing with them should be especially emphasized. How would you like to write up a little sketch like the following for your meeting?

Arrange cans of fruit on a shelf to represent a pantry. One of the girls can impersonate a young housewife, looking with pride at this array of cans. She tells

how glad she is that she bought them and did not bother to can them. It is so much easier just to buy them at the grocery. But suddenly she is startled when a voice which seems to come from the tomato-can, says, "Yes, but someone had to work before these cans were filled. Long before you were up, boys and girls, men and women were picking the big red tomatoes which fill my can."

In turn the raspberries, peas, pine-apples, corn, beans and peaches should tell of stuck fingers, tired backs, cut hands, long hours and poor living conditions of the workers. Whereupon the housewife wants to know if no effort is being put forth to help these people. She is told about the work of the Council of Women for Home Missions among the migrants. The cans suggest that she read "A College Girl's Summer Diary" which has just been received in her G. M. G. packet. She reads extracts from it, and closes with the decision to support the work.

Close the study period by reading the poem, "The Toiling of Felix," by Van Dyke.

LIFE MEMBER AND MEMBER IN MEMORIAM

The name of Mrs. Delilah Lenker Lau, Clyde, Ohio, life member from Ohio Synod, was omitted from the list recently published. We regret the omission.

An error occurred in connection with the name of Mrs. Alice Murrill Whitener. Mrs. Whitener's residence was Hickory, N. C., instead of Corinth. Mrs. Whitener was made a Member in Memoriam several years ago.

HONOR ROLL

Mrs. Bert W. Peck, Emmanuel, Hazleton, Pa., has the unique privilege of being the only one on the Honor Roll for this month. We are looking forward to more names the coming months. *Will yours be one?*

BOARD OF FOREIGN MISSIONS
Comparative Receipts for the Month of August

Synods	1923			1924			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$2,480.71	\$1,132.00	\$3,612.71	\$1,329.22	\$736.11	\$2,065.33	.....	\$1,547.38
Ohio	1,826.82	348.09	2,174.91	1,588.54	408.77	1,997.31	.....	177.60
Northwest	108.45	.....	108.45	231.75	85.00	316.75	\$208.30	.....
Pittsburgh	925.00	152.83	1,077.83	1,550.00	75.00	1,625.00	547.17	.....
Potomac	1,569.01	83.50	1,652.51	2,144.39	265.00	2,409.39	756.88	.....
Mid-West	553.40	5.00	558.40	57.74	100.00	157.74	.....	400.66
German East	325.00	110.00	435.00	.....	114.40	114.40	.....	320.60
W. M. S. G. S. ....	.....	*9,256.30	9,256.30	.....	2,420.68	2,420.68	.....	6,835.62
Miscellaneous .....	.....	30.15	30.15	.....	105.00	105.00	74.85	.....
Annuity Bonds .....	.....	1,000.00	1,000.00	.....	500.00	500.00	.....	500.00
Totals	\$7,788.39	\$12,117.87	\$19,906.26	\$6,901.64	\$4,809.96	\$11,711.60	\$1,587.20	\$9,781.86
							Net Decrease	\$8,194.66

*Includes gift of \$8,000 to Shenchowfu Girls' School Building.

COMING ARTICLES ON CHINA

- DECEMBER, 1924—"EARLY HISTORY OF OUR DENOMINATIONAL WORK IN CHINA." LIFE OF MARY NINDE GAMEWELL.
- FEBRUARY, 1925—"THE HOPE OF CHINA."
- MARCH, 1925—"BIBLE WOMEN'S TRAINING SCHOOLS."
"VACATION TIME IN CHINA."
- APRIL, 1925—AGRICULTURAL MISSIONS IN CHINA.
"OUR CHINA MIRROR." (*Brief sketches of women missionaries to be used for Impersonations.*)
- MAY, 1925—"TRAINING A NATIONAL LEADERSHIP" (*Dr. Hoy.*)
"INFLUENCE OF THE CHRISTIAN HOME IN CHINA" (*Mrs. Hoy.*)

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- | | |
|--|--|
| Salem, Buffalo, N. Y.
Mrs. P. Lau. | St. John's 4th, Baltimore, Md.
Mrs. George Hucke. |
| St. John's, Bucyrus, Ohio.
Mrs. E. Fledderjohann. | St. James, Allentown, Pa.
Mrs. Warren Koch. |
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Mrs. W. J. Steinle. | First, Easton, Pa.
Mrs. M. R. Sterner,
Phillipsburg, N. J. |
| First, Greensboro, N. C.
Mrs. J. T. Plott. | First, Burlington, N. C.
Mrs. Z. A. Fowler. |
| First, Nashville, Tenn.
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Miss Rose Kohl. |
| Immanuel, Indianapolis, Ind.
Mrs. H. D. Kiewitt. | Zion, Sheboygan, Wis. (J. W. M. S.)
Miss Mildred Schaeve. |

WHO WILL BE THE NEXT?

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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Rev. Edward F. Evemeyer, Pacific Coast.
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Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

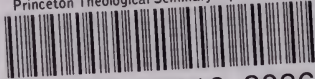
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Secretary of Thank Offerings,
Mrs. Allan K. Zartman, 1354 Grand ave., Dayton, O.

Secretary of Life Members and Members in Memoriam,
Mrs. J. W. Fillman, 2213 Tioga street, Philadelphia, Pa.
Secretary of Girls' Missionary Guilds,
Mrs. Annetta H. Winter, Prospect, Ohio.
Secretary of Mission Band Department,
Mrs. M. G. Schucker, 1306 Lancaster ave., Swissvale, Pa.
Field Secretary, G. M. G. and Mission Bands,
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Secretary Organization and Membership,
Mrs. L. W. Stolte, Dayton, Ohio.

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Outlook of Misisons

Princeton Theological Seminary-Speer Library



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